

REFORMED CHURCH MESSENGER

Annual Home Mission Number

A Civic Creed

I BELIEVE that the place in which I live, while I live in it, should be regarded by me as the greatest place in the world; and that, as it gives me the best which it has, it deserves from me the best that I can give to it.

I believe that my duty to my city and to my country is as sacred as my duty to my family and to my Church, and a part of my duty to my God.

I believe that service to the public is one test of true religion, and that the right use of the ballot is a holy sacrament.

—AMORY H. BRADFORD

Prayer for the Church

O GOD, we pray for Thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the Kingdom of God and the doom of all that resist it. Fill her with the ancient prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.

—Walter Rauschenbusch

PHILADELPHIA, OCTOBER 30, 1919

THE FORWARD MOVEMENT

SECTIONAL CONFERENCES

Go to One of These Conferences and Become a Forward Mover

The following schedule presents the times and places for Forward Movement Sectional Conferences thus far arranged in each region. All members of the Church are expected to attend these conferences. Show your interest by registering at the morning session and stay till the end:

Eastern Region

Monday, Oct. 20, Quakertown, Pa.; Friday, Oct. 24, Altoona, Pa.; Friday, Oct. 24, Bellefonte, Pa.; Saturday, Oct. 25, Sunbury, Pa.; Saturday, Oct. 25, Bedford, Pa.; Monday, Oct. 27, Philadelphia, Pa.; Tuesday, Oct. 28, Lancaster, Pa.; Thursday, Oct. 30, Collegeville, Pa.; Thursday, Oct. 30, Spring City, Pa.; Friday, Oct. 31, Allentown, Pa.; Friday, Oct. 31, Lehigh-ton, Pa.; Saturday, Nov. 1, Easton, Pa.; Saturday, Nov. 1, New Bloomfield, Pa.; Wednesday, Nov. 5, Frederick, Md.; Wednesday, Nov. 5, Harrisburg, Pa.; Thursday, Nov. 6, Baltimore, Md.; Thursday, Nov. 6, York, Pa.; Monday, Nov. 10, Reading, Pa.; Monday, Nov. 10, Lebanon, Pa.; Tuesday, Nov. 11, Pottsville, Pa.; Tuesday, Nov. 11, Hazleton, Pa.; Wednesday, Nov. 12, Buffalo, N. Y.; Thursday, Nov. 13, Brooklyn, N. Y.; Tuesday, Nov. 18, Woodstock, Va.; Tuesday, Nov. 18, Westminster, Md.; Wednesday, Nov. 19, Chambersburg, Pa.; Wednesday, Nov. 19, Hagerstown, Md.; Thursday, Nov. 20, Greensboro, N. C.; Friday, Nov. 21, Salisbury, N. C.; Saturday, Nov. 22, Newton, N. C.

Central Region

Monday, Oct. 27, Tiffin, Ohio; Tuesday, Oct. 28, Toledo, Ohio; Wednesday, Oct. 29, Lima, Ohio; Thursday, Oct. 30, Dayton, Ohio; Friday, Oct. 21, Cincinnati, Ohio; Monday, Nov. 10, Youngstown, Ohio; Tuesday, Nov. 11, Crestline, Ohio; Wednesday, Nov. 12, Bellevue, Ohio; Thursday, Nov. 13, Canton, Ohio; Friday, Nov. 14, Lancaster, Ohio; Monday, Nov. 17, Somerset, Pa.; Tuesday, Nov. 18, Greensburg, Pa.; Wednesday, Nov. 19, Pittsburgh, Pa.; Thursday, Nov. 20, Kittanning, Pa.; Friday, Nov. 21, Greenville, Pa.

Western Region

Thursday, Oct. 23, Louisville, Ky.; Friday, Oct. 24, Terre Haute, Ind.; Tuesday, Oct. 28, Fort Wayne, Ind.; Wednesday, Oct. 29, Chicago, Ill.; Thursday, Oct. 30, Madison, Wis.; Friday, Oct. 31, Milwaukee, Wis.; Monday, Nov. 3, Sheboygan, Wis.; Tuesday, Nov. 4 (P. M.), Kaukauna, Wis.; Tuesday, Nov. 11, Black River Falls, Minn.; Wednesday, Nov. 12, St. Paul,

Minn.; Thursday, Nov. 13, Jamestown, N. D.; Tuesday, Nov. 18, Portland, Ore.; Friday, Nov. 21, Lincoln, Neb.; Friday, Nov. 28, Freeport, Ill.; Tuesday, Dec. 2, Shelbyville, Ill.; Thursday, Dec. 4, Wichita, Kas.; Friday, Dec. 5, St. Joseph, Mo.; Tuesday, Dec. 9, Sioux City, Ia.; Wednesday, Dec. 10, Scotland, S. D.; Friday, Dec. 12, Slater, Ia.; Tuesday, Dec. 16, Cedar Rapids, Ia.

BRIEFS

The November number of "The Herald," the parish paper of St. Andrew's Reformed Church, Lancaster, Pa., will be a Forward Movement number. The Rev. J. Hunter Watts is the pastor.

The volume and variety of Forward Movement literature has become so great that persons in ordering will confer a favor if they will be explicit as to the pieces wanted. To merely write, "Send all literature," is too indefinite.

The Rev. Adolph Krampe, D. D., of Cleveland, Ohio, has translated the Forward Movement folder, "Origin, Organization and Objectives," into German, and the same is being published by the Central Publishing House at Cleveland. Pastors having members in their congregations who read only the German should order sufficient copies to supply this need. They will be furnished free by the Forward Movement.

The program of the Interchurch World Movement has excited a good deal of comment in the press of the country. Especially is this true of the industrial programs as outlined at a recent conference in New York. There is general recognition of the highly important part the Church may properly play in our industrial problems, while the general aims of the Interchurch Movement, in every case where they have provoked comment, receive sympathetic treatment and commendation.

Ministers serving more than one congregation, and who can therefore use additional copies of the stewardship chart sent out some time ago for display in the Churches, can secure additional copies of this chart as they may be needed by addressing the Department of Stewardship. A set of the same size and printed on the same heavy paper can be had at the cost price, 75 cents, postage paid. These charts are especially helpful in study classes in

which the book, "Money, the Acid Test," is used.

More than three thousand persons have enlisted in the Forward Movement for the distribution of the "Bulletin." They pass the little paper into 100,000 homes of the Reformed Church, where their visits bring Christian greeting and good cheer no less than the paper.

In speaking of the Federation of Churches, Dr. G. Campbell Morgan had this to say: "I am neither a statesman nor an economist. You cannot expect me, therefore, to speak of the League of Nations or of the labor situation in a technical manner. But I am a Churchman. In this new regenerating unity of spirit I see the breath of God, the wind of God, sweeping over war-weary humanity and healing it and the world.

"Capital and labor at last are looking each other in the face. The Churches are coming closer to each other. The latter is the most important point. We Christians must unite and, united, we must fight the common enemy—chaos and disorder. Upon the Christian Church rests the responsibility for the reconstruction of the world.

"By unity I mean unity of spirit, not uniformity of service and not necessarily unanimity of expression. Unity of spirit is paramount. This is lost sight of. The greatest trouble with humanity today is an unwarranted zeal for non-essentials and a lack of loyalty to the essential."

THANKS FROM FRANCE

The United Protestant Committee for War Relief in France and Belgium has sent to our Commission the following letter of thanks through its president, M. Edouard Gruner:

I am glad to inform you that our United Committee at its meeting of September 11 took the following action: "It was voted to convey to the executives of the Reformed Church in the United States an expression of the deep thankfulness of our Committee for the most generous gift sent by this Church toward the needs of our war-stricken Churches and missionary agencies." Thanks to this and other similar gifts, we were able to make substantial grants to our Committee of Foreign Missions, to our committee of relief in the liberated districts, and to our religious bodies proportionately to their war losses. This most timely help comes when our long-scattered congregations in the North are most gallantly trying to kindle the home fires again and to resume such activities as circumstances, still very trying, permit them.

Faithfully yours,

E. Gruner

President Comité d'Union Protestante pour les Secours de Guerre en France et en Belgique.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

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Making A Nation

THE above is the suggestive title of the Home Mission Day Service prepared by the Board of Home Missions and designed for use in our congregations and Sunday Schools on November 9th. The subject in itself is exceedingly well-timed in this day when we are in the midst of rebuilding the world and of reconstructing our national life. *America is indeed being remade.* The old order has ceased. The war has precipitated new conditions and has confronted us with new ideals. It would be impossible, not to say undesirable, to go back to the state of things existing in pre-bellum days. The change that has come over the world, particularly over America, during the last half decade is greater than most people appreciate. In this process of rebuilding the nation various factors and forces are entering. The country is pliable, plastic, and malleable. It is hospitable to all sorts of ideas and is prone to be carried away by a variety of nostrums and vagaries of indescribable character. It is quite important that in this crucial hour of our history we should reckon with *the forces that alone can reconstruct society upon a permanent basis.*

We have been inclined to emphasize legislation as an indispensable factor in making a nation. We have put stress upon laws and forms of government and we have inclined to the belief that if we had the right kind of laws governing the social, industrial and political life of the nation the Golden Age would have dawned. It is needless to affirm the folly of this belief. While laws are of great significance and no nation can get along without a code of proper laws, nevertheless a nation is not good or great or strong because forsooth it has a body of flawless laws upon its statute books.

Again, trade and commerce and great business enterprises are regarded by some people as essential elements in a nation's greatness. These things undoubtedly develop the material aspects of the nation's life. They establish it upon a materialistic basis. Our natural and developed resources in this country are a valuable asset, but we would greatly deceive ourselves if we were to hold to the idea that material things and business enterprises constitute the real life and genius of the nation.

Likewise geographical extent of territory and vast numbers of population do not necessarily make a nation great. There are nations in the world whose geographical domain is far larger than that of America and whose population is more teeming, and yet they do not measure up in influence and power to the nation which we call our own.

The real factors that enter into the making of a nation are *the people who are possessed with the finest and highest type of idealism.* The ideals of a nation find their root and their fruit in the people. "Righteousness exalteth a nation, but sin is a reproach to any people." Never was there a greater opportunity for creating and sustaining high ideals in a nation than that which presents itself at this very hour to the American people. We are made up of many different racial strands and strains. We are a polyglot people. We have inherited from the past and from other countries many traditions, customs, creeds and cults. The time is here when these varied elements must be fused into a unit and a solidarity that will express itself in a true national life and consciousness. *The greatest unifying factor is the religion of a people.* If the ideals of America are not imbued with the spirit of Jesus Christ they will fall and fail in due time. The great industrial upheavals in America today are simply an expression of the new life that is stirring in the very depths of our country's soul. The question of paramount importance confronting the American people today is—*Revolution or Religion.* It will be one or the other. Only the religion of Jesus Christ can steady and support the currents of our American life and direct them in the channels that make for

peace, prosperity and power. The ground-swell of democracy is the religion of Jesus Christ—and the remedy for the abnormal manifestations of democracy is not less, but more religion.

This imposes a fresh obligation upon the Church of Jesus Christ and thus makes new demands for a more aggressive and constructive type of Home Missionary effort. The work of Home Missions simply means the effort to Christianize the manifold forms of life that are throbbing in the heart of the American people today. It is the organized effort on the part of the Church to capture the civilization of America for Christ. The strategic position which America occupies among the nations of the world today makes this task of Christianization all the more imperative. It is no longer patriotic to be saying—America for America's sake; we are called of God and humanity to say—America for the World's sake. The impact of our semi-pagan civilization upon the nations of the world in a large measure neutralizes the efforts which our Foreign Missionaries to those nations may be putting forth. It will be an impossible task to Christianize the world if we ignore America in this great Christianization program. The years immediately ahead of us will tell mightily for God and for the world. Society right here at our own door must be reconstructed upon a Christian basis. *The motives and the methods of life must be Christianized.* Only thus will we be making a nation that will be an honor to the world and a diadem in the crown of the King of Kings.

C. E. S.

EDITORIAL

WHY HOME MISSIONS?

The annual Home Mission Day set apart by action of the General Synod is to be observed on the second Sunday in November. There are a number of reasons why every congregation and Sunday School should diligently observe this day and use the service prepared by the Board of Home Missions. There is significance in a special day being set apart when a specific task in the Church challenges the attention of all of our people. A certain atmosphere is being created which makes it easier for some congregations to do what ought to be done. The inspirational character of the day should not be overlooked. There is inspiration in the fact that all our people are studying the same subject at the same time and are devoting their efforts in the same direction on the same day.

Moreover, the day has educational value. A vast amount of information is being imparted through the special service as well as through other literature that has emanated from the Board. To deprive a congregation or a Sunday School of this information would be withholding from them knowledge which they have the right to receive.

Then there is the financial side that must be recognized. For a number of years the Board of Home Missions has been carrying forward a great program in the Middle West. It has invested thousands of dollars in the Missions in the bounds of the Synod of the Interior, as well as in other sections of the Church. Through a scheme that was inaugurated four years ago, more than \$100,000 have been applied to the Missions of the Interior Synod. Much remains to be done. The offerings this year are to be devoted to the same cause. The Board still needs approximately \$50,000 to complete its so-called PROGRESSIVE PROJECT, whereby the Missions of the Synod of the Interior are put upon a more adequate and efficient basis. This is the proper time, just before the launching of the financial drive of the Forward Movement, to clean up the old obligation which the Board has incurred in behalf of these Missions. The members of our congregations and Sunday Schools should be given a chance to register their interest in this expanding work of the Kingdom.

C. E. S.

THE EAST AND THE WEST

The difference is frequently drawn between the Church in the East and the Church in the West. Sometimes men in the East speak slightly of the West, and in turn, men in the West speak in uncomplimentary terms of the East. The fact of the matter is that *both sections of the Church complement each other.*

The Church in the East needs the Church of the West.

This saves the old Church from the bane of provincialism and a narrow self-interest. It gives the Church in the East a field for expansion and development. It gives it a worthy and legitimate object of Missionary support. It enlarges the vision and expands the interest of the Church in the East. It furnishes an outlet for its growing life. It would be a great loss to the Church in the East if our Western work were to be discontinued. It would weaken and cripple our work in the East if this were done.

On the other hand the West needs the Church of the East. It is not a plea of poverty that the West puts forth. It is rather an appeal of prosperity and of great resources, of a large, throbbing, full-flowing life, which needs to be properly directed and controlled. The West must look to the East for men for leadership. Here is the chance which the East has to lay a moulding hand upon the West. The West needs the strongest men that the East can furnish. The type of men who occupy the great Middle West are the descendants of pioneers who had iron in their blood, courage in their hearts; and they need men as leaders today who are far-seeing and broad-gauged and built on the same ample lines as are the broad prairies and wide, sweeping plains of their country. The West is in the making. It is young and plastic. It calls to the East for men and money to impress its young life and fill it with Christian ideals and motives. The two sections of the country, working harmoniously and altruistically for each other, will constitute a full-orbed type of Church and national life.

C. E. S.

A GREAT PERIL

Undoubtedly there is no political peril confronting our country today which is more serious or far-reaching than the apparent disposition to adopt a "scuttle and run" policy, and to yield to the materialistic cry that we must continue to resort to "the law of the fist and the claw" because the Millenium has not yet come upon the earth. It makes one ashamed to see how many of those high in authority are willing to besmirch the American name and belittle our holiest American ideals by advocating doctrines of gross selfishness, utterly oblivious of either the opinions or the fate of mankind.

Dean Fiske of Oberlin, reporting the return of President Henry Churchill King of that University, who has served so brilliantly on the other side of the world as a representative of the Federal Council of Churches, the Y. M. C. A., and the American Government, declares that Dr. King has returned with a distinct feeling of disappointment over the present temper of the Allied governments. He vividly describes the contrast which took place shortly after the armistice, between "the splendid idealism of

France in war and her growing sordidness in peace." And much the same he finds true of England and the rest. "The great menace now is the lack of mutual confidence among the Allied nations. A great wave of disillusionment has swept over them all. In the sad scramble for the spoils of the war, they are in danger of not living up to their fair promises."

He feels this most poignantly in relation to our own America and the danger which threatens us of *allowing false guides to destroy the marvelous influence we have had in all the world the past two years*. Speaking of President Wilson's prodigious popularity abroad before the armistice, and the glory it brought to the American people, he asserted that this influence failed to continue in its full strength, mainly because the President was not given loyal support by the people at home. The present partisan attack upon the President, the Treaty and the League he considers most unfortunate. "After making such unprecedented sacrifices in war, with a disinterestedness which makes it the most glorious chapter of our history, *we are in danger of losing, through sheer partisanship, our greatest opportunity now of serving the world in its great crisis*. To go back to selfish isolation, by a reactionary policy of scuttle and run, would mean *forfeiting the moral leadership of the world, which our foreign policy and our soldier boys together have so gloriously won*."

"There is no hope for a decent settlement of the vast human problems which have grown out of the war," says President King with deep conviction, "except under the League of Nations and its mandatory system."

* * *

A SHARP WORD FROM A SHREWD SOURCE

Sometimes secular papers will command the hearing of men and women of the world when the religious press fails to reach them, either because they do not read it, or because they are "expecting to be hauled over the coals for their derelictions" by a Church paper and they take the good advice as a matter of course. We hope that not a few of these folk may be made to stop, look, and listen by this trumpet blast from the *Manufacturer's Record*, which if it were written in a denominational journal instead of a business paper would perhaps be cited as an evidence of "ministerial hyperbole." Here it is:

"If the salaries of every minister in the country was over night increased from 50 to 100%, they would still be receiving less than their dues. Today 99% of them are working under conditions which leave such a narrow margin for caring for increased cost of living, that their thought and time must, of necessity, be largely absorbed in these financial burdens, when they should be free from them in order to give their entire thought to the great work which they are seeking to do. The Church which is under-paying its minister, is robbing him of that to which he has a right, and no Church which is guilty of this form of robbery, has any right to expect the blessing of the Almighty upon its work."

Nevertheless there is no danger that the ministers, as a class, will go on strike. Individual men will do so. One after another is laying down his tools and going out, going into secular occupations where he can support his family and pay his bills. But it is preposterous to suggest that the ministers of Christ would combine to lock their studies, refuse to preach the Gospel, and decline to officiate at the graveside of the bereaved. We agree with the editor who says that "it is unethical for public servants to cease functioning, and if a balking police force in Boston brought down universal condemnation, what greater rebuke would attend a striking ministry!"

The *Northwestern Christian Advocate* declares, "The Methodist minister as such could not be driven from the post of duty. He would die first. In the face of a starving wage, he is determined to preach the Word and minister to the needy. If the laity are not inclined to remunerate him decently, he will still go forward. It must be admitted conditions are becoming more serious every month. We heard a district superintendent report recently that nine of his men were compelled to borrow money to come to conference, and at least a dozen were forced to supplement their meager salaries with manual work. We are ashamed to publish these facts, but sometimes it is best that the truth be known. But, brethren of the laity, have no concern about a striking ministry. He will not forsake you."

The faithful prophet would rather starve than cease to trust in God and to preach His Word.

* * *

GREETINGS TO THE "CHRISTIAN WORLD"

The *Christian World*, our Ohio contemporary, is planning to appear with the new year in a new dress and with a brand new editor, who shall give his entire time to this work. Ohio Synod's Board of Publication has wisely decided to increase the number of pages from 16 to 20, and to raise the subscription price to \$2. Everybody who knows anything about the publication business understands that it requires no little faith these days to keep the price as low as that, and some folks say it is not so much an evidence of faith as of poor business judgment and the fear that the people will not support the paper if the price is made sufficiently high to put it really on a paying basis. Rev. Jesse H. String, who has ably served as temporary editor of the *World* in connection with his busy pastorate, deserves the thanks of the Church for his brotherly ministry during a difficult time, and we can indeed say of him, "Well done, good and faithful servant." We understand that the Rev. Dr. Henry Gekeler, of Akron, O., has accepted the challenge of the Board to become the editor of the *World*, beginning January 1, and we gladly welcome to the tripod this brilliant, broad-minded and big-hearted son of the Reformed Church, who will no doubt bring added success to the devoted labors of his predecessors. The MESSENGER extends its sincere good wishes to the *World*. Team-work is easy with such genial brethren as String and Gekeler.

COMMUNICATIONS

THE PASTOR AND HOME MISSIONS

BY THE REV. CHAS. E. SCHAEFFER, D. D.

The work of Home Missions is basic and fundamental in the expansion of the Church of Jesus Christ upon the earth. Jesus Himself was a Home Missionary. He declared that He was not sent but unto the lost sheep of the House of Israel. He enjoined upon His disciples not

to enter into the way of the Gentiles. His last message to His disciples was to "begin at Jerusalem." The disciple Andrew first found his own Brother Simon and brought him to the Lord. No pastor can afford to overlook or underestimate this real vital part in the development of

the Kingdom. The pastor's relation and responsibility do not cease with his own local congregation and its interests. His congregation is the force through which he serves the whole Church and the Kingdom. One of the besetting temptations of the average pastor is that the problems and burdens pressing upon the local Church frequently appear so great and so grave that he becomes absorbed in them to the exclusion of the general work. He needs properly to relate the two.

First, as a *student of the problem*. The first command that Jesus gave which had any missionary significance, was, "Lift up your eyes and look on the fields." This means study, outlook, vision. The pastor needs to familiarize himself with this large work of the Church. He needs to surround himself with books and magazines in order that he may keep abreast of the times in which he lives. Every pastor should have a comprehensive and growing missionary library. *The Congregationalist* some time ago asked this question: "What special lines of study and reading do you intend to pursue?" Only two out of sixty ministers to whom the question was addressed, mentioned the subject of Missions. In a large city the pastor who had the reputation of being the best read minister in that city on the subject of Missions, confessed that he was reading but one missionary book a year. The pastor needs to study the field of Missions in order to familiarize himself with the modern acts of the Apostles. This is quite as important as to study the Acts of the Apostles in the first generation of the Christian era. It is equally as important to study Church history as it is being enacted in the open field today, as it is to study the history of ancient and medieval times.

A study of the Mission problems furnishes the pastor with a modern vocabulary. It gives him a new language which the people can understand. One of the problems of today is how the preacher can couch his thoughts in the language of the people to whom he speaks. This has been the secret of success with every great religious leader from Jesus to Billy Sunday. This fact is working a revolution in the exegesis of the New Testament. The old lexicons and commentaries are burned and new ones are being written.

A study of Missions gives the pastor a fresh fund of illustrative material. He will not have occasion so much to turn back into the dusty archives of ancient history for his illustrations, but he will get them right from life. A number of years ago one of the most popular ministers of our Church had the reputation of emphasizing his arguments with some of the most real and vital illustrations. When his brother ministers inquired where he received his illustrations, he pointed to a well-worn Missionary periodical, and said that there was the fund from which he drew.

Then it gives the pastor a wider vision. It enlarges his horizon. Where there is no vision the people perish. And finally it enables him properly to lead his people in intercession for the Kingdom. How can the pastor lead his people in prayer for the coming of the Kingdom in the Homeland as well as in other countries if he is not surcharged with information and inspiration and if he does not travail in spirit for the coming of this Kingdom?

Second—*His responsibility as an educational force*. The congregation is dependent upon the pastor for leadership in this phase of Christian activity. They have a right to be taught. A grave injustice is done when a pastor withholds information from the people. In a mistaken zeal to protect his congregation from being unduly imposed upon, the pastor is sometimes tempted to withhold requests and appeals from Boards and institutions from his people. Plainly he is not justified in relegating to himself this autocratic authority. He should at any rate lay the matter before his Consistory and allow that official body to determine in its official capacity whether or not such overtures from the Boards ought to be placed before his people.

As an educational force the pastor is expected to create a missionary atmosphere among his people. The atmosphere is something so subtle and yet so vital and essential that we cannot describe it—yet we all feel it. So the pastor must create the proper missionary atmosphere in his congregation. This he does first by preaching missionary sermons. Archbishop Temple, Bishop of London, used to say that a pastor ought to preach twenty missionary sermons a year. Some Missionary Secretaries say only twelve; Dr. John R. Mott says four. This is scarcely enough. Every sermon ought to have a missionary flavor. The spirit of Missions, of Kingdom extension, ought to breathe through every utterance of the pastor. If the sermon is calculated to promote the spiritual culture of his congregation, it must plainly be with a view of utilizing this spiritual power for the extension of the Kingdom. If the sermon is intended to make a spiritual impression, there must be a corresponding expression or else the impression itself will be lost.

The choice of subjects is of such wide range. One might speak on "The Biblical Basis of Missions," or "Biographical Subjects," "Modern World Movements," "Missions and Social Progress." These all might be presented. The purpose of it all would be, first, to ground Christians in the underlying missionary principles; second, to inform them concerning the facts of Missions; third, to educate them as to their duty; fourth, to inspire them to action.

Then there ought to be a systematic promotion of the Missionary spirit in the Sunday School and other organizations of the congregation. There ought to be Mission Study Classes organized; maps and mottoes and manuals of instruction ought to abound. There might be a Missionary section of the Sunday School library. Literature of the Boards, *The Outlook of Missions* ought to be on a table and attention ought to be called to the same. There might be stereopticon lectures—an appeal to the eye as well as to the ear. There is a vast difference between *education* and *propaganda*.

Third—*The Pastor's Responsibility as a financial force*. Dr. Theodore Munger said, "There is no better test of the minister's character and ability to carry on and lead a parish than the way in which he manages its charities." This is true. Every pastor ought to adopt a financial plan or policy for his congregation and ought to organize his congregation as effectively as possible to carry it out. This includes the budget and the Every Member Canvass. Every pastor ought to have a budget for his congregation.

By private conversation and pastoral work the pastor can prove himself a tremendous force along financial lines. He can secure bequests for Missions and cultivate the spirit of liberality among his people and this can be done without giving the least offence. Many persons will welcome suggestions from their trusted and trustworthy leader. Church-building Funds ought to be brought to their attention. Many congregations might be led to support their own Home Missionary and this would do them a vast amount of good.

Fourth—*His responsibility as a recruiting force*. The crying need of today is "Men for the Ministry." Even if we were to extend our work materially, it would simply mean the taking away of men from one field and shifting the vacancy to another. Someone has said, "What we need is not more, but better men." I want to supplement that saying by "better men and more of them." A great responsibility rests upon the pastor in so magnifying and dignifying his work that the young men of his congregation will come to honor and respect his office and will regard his work as worth while in the building up of the Kingdom. Let the minister cease from posing and be a man among men, charged with a tremendous message, and he will be heard and followed, and young men will rise up and adopt his calling as their own.

Without the co-operation of the pastor, the work of Home Missions must suffer for lack of proper support. He ought, therefore, to take a friendly attitude towards

this great work. It is so easy to sit in judgment over the general work of the Church. Like pastor, like people in this matter. If the pastor shows a willingness to co-operate, his people will catch the contagion. If he, on the other hand, adopts the spirit of aloofness and criticism,

his people will do the same. What a positive injury is being wrought by such an attitude and spirit on the part of a pastor, not only to the work of the Mission itself, but also in the cultivation of the spiritual life of his own people.

MAKING THE NATION—INDUSTRIALLY

BY THE REV. JAMES M. MULLAN

In any program of the Church dealing with "Making the Nation," serious consideration must be given to the industrial situation. There can be no substantial progress in nation-building at this time that fails to consider the fundamental significance of the present industrial unrest.

The Church should not fail to understand what is taking place today in the realm of industry. A condition of warfare prevails there. This is not a new situation. It has existed for a long time. It is not primarily the result of the war, though the war has greatly accelerated and intensified the struggle. It is not due to the increased cost of living, though the high cost of living has made the struggle more acute. This warfare is an historical thing—inevitable and inexorable. It is the evidence that a struggling democracy is about to take the next step—that an autocratic system of industry cannot longer endure in a political democracy. There are doubtless many single contributing causes of the present industrial disturbances, but fundamentally they express the essential conflict involved in industrial autocracy operating in the midst of a political democracy.

It is futile to hope for peace ever to exist again under the present industrial regime, except in spots and for limited periods of time. While the war did not create the present condition of industry, the war, with its high idealism of democracy, has brought the industrial struggle to a crisis. It has also cleared the vision of the people, and of none more so than of the workers. Mr. Wilson, in his Labor Day address to the workers in 1918, proclaimed that the war then waging in Europe was a war to make the nations and the peoples of the earth secure against—not merely the German autocracy, but against *every such power as the German autocracy represents*. The meaning of this was not lost upon the workers of this country. Neither was lost upon them his challenge to make Labor Day a day of consecration of themselves, without pause or limit, to the great task of *setting our own country, as well as the world, free to render justice to all*. The industrial warfare, therefore, is not merely a struggle on the part of the workers for a larger wage or shorter hours or better working conditions. The real issue is *industrial democracy*. The labor war now raging is one of the unquenchable conflicts of democratic ideals for a fuller self-realization on the part of the people. This may be temporarily defeated, but it will finally be successful.

In the next place the Church should not fail to recognize its responsibility for the present industrial unrest. The Church has been preaching a gospel which Paul once characterized as the power, literally the *dynamite*, of God. "The Gospel has all God's Omnipotence behind it." It is the omnipotence of love, and operating in an order based on selfishness it is a dangerous, a revolutionary, power. It is bound to turn such a world upside down. It would be childish on the part of the Church to proclaim the Gospel and expect it to be powerless. We are facing today a crisis for which the Church cannot escape responsibility. Two things at least the Church should do.

It should warn those who are standing in the way of the power of God in the reconstruction of our industrial order. The Kingdom of God demands the democratization of industry and no man or group of men can thwart this purpose. "The stone which the builders rejected, the same was made the Head of the corner. Every one that falleth

on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." This means industrial democracy by way of revolution. It is the Church's responsibility to so declare, however disagreeable the task.

The Church, however, has another task of a more agreeable nature. The industrial warfare can be brought to a successful end, and peace will again prevail, if those who are responsible in our present industrial system will accept and apply the Gospel remedy. This means industrial democracy by way of concession and goodwill. "The extension of privilege through co-operation is the way of the Gospel. Not the red flag; but the cross of Christ, is its symbol."

Mr. W. W. Atterbury, Vice-President of the Pennsylvania Railroad Company, in a recent address said, that whether by intention or as a result of the war, the industries of the world have been destroyed, and that their immediate rehabilitation is essential, unless we desire something worse than the war to overwhelm us. He said the solution is simple if immediately applied, and then added: "Many years ago the question was asked, 'Am I my brother's keeper?' The universal answer has been: 'Do others or they will do you.' 'Each for himself and the devil takes the hindmost.' And selfishness—national and individual—was triumphant." The great war was the result of that answer to that age-long question. Another answer must now be given, and to the industrial phase of that answer Mr. Atterbury speaks as follows: "I am not conscious when the change took place within myself, but I know that it came to the surface when I was asked to stay on the other side to assist in carrying on a great work. Without hesitation I said, 'No! That my duty lay with the mass of men—my friends all—with whom I had been associated covering a period of over thirty years—the men, part of whom educated me, and the other part of whom I helped to educate.' Then I think I sensed it—that what we fought for in '76, in 1812, in '61, in '98, and what we were then fighting for was real—that life, liberty and the pursuit of happiness were the inherent right of all. I had always known that it was my right, but I do not know that I ever had so keen a realization that it was your right and the right of every other fellow."

Probably Mr. Atterbury is not prepared to go as far as we should like to see him go in the way of industrial democracy, but he has turned about face and he is now going in the right direction. There are others like him, and if the voice of the Church could be heard today challenging our "great ones" in the industrial world to become "servants of all" sufficient conversions might result to win the struggle without violence. At any rate the Church should proclaim the Gospel and hope for results. There are many today in all ranks of life who are sick at heart with sheer selfishness as the rule of life, and have come to believe that Jesus' service-ideal must be adopted if society is not to perish. It remains to be seen whether captains of industry may not yet adopt the code of captains of ships when confronted with the claims of Jesus for a sacrificial leadership in the service of mankind.

Perhaps there is more honest confusion of mind among men of wealth and power than is realized. There is a type of democracy, which has had the support of religion, that is being honestly contended for in the industrial warfare now going on. It is the democracy founded on the

gospel of "natural rights." This is what has been called an "acquisitive democracy." We have mistaken Marcus Aurelius for Jesus Christ as the exponent of this democracy, and Stoicism for Christianity as its content. It is not long since the pursuit "back to Christ" began, and it may be too much to assume that the democracy of Jesus is clearly perceived today—a democracy that does not fight for right, but that *gives justice to others at the expense of privileges enjoyed*. It is evident that some masters in industry have discovered this. Is it too much to hope that many others may be equally susceptible to the same ideal? "Christian democracy is a sacrificial rather than an acquisitive democracy. It is marked by the spirit of love, and love endeavors to help others to enjoy the

same thing that one enjoys for himself. It would bring about fraternity by leveling people up to those with privileges, rather than by pulling people with privileges down to the level of people without them."

Present conditions present a great opportunity to the Church to proclaim the Gospel as the power of God unto the salvation of our industrial order. It should challenge with confidence the men who hold the destiny of industry in their hands to deny themselves, take up their cross, and follow Jesus in this critical task. This is at the same time the Church's greatest responsibility and most urgent service just now in its program of "making the nation."

Baltimore, Md.

MEN FOR THE MAKING OF THE NATION

BY THE REV. JOHN C. HORNING

The most important problem of modern Christianity is to secure men, more men, who are able to lead the Church in the new day that is dawning. This is the Church's supreme need in the task of taking our land for Christ and in the making of our land a nation wherein dwells and rules righteousness.

The Christian leader must first of all be a *man*, a four-squared, firm-footed, front-faced man who stands for all that makes for righteousness, the righteousness that exalts a nation. Such a personality will illumine, inspire and empower the Church in her vital ministry among men.

This leader must be a man of *prophetic power*, a man who has seen God and knows man, a man who has caught a vision of Christ's Kingdom on earth, a man who "sees through things and sees them through." His prophetic power consists not in foretelling events but in *forthtelling the truth*, the truth that grips men and makes men free, free from wrong being to right being, free from wrong thinking to right thinking, free from wrong feeling to right feeling, free from wrong doing to right doing. "If therefore the Son shall make you free then shall you be free indeed."

This prophetic power consists in *proclaiming the Christ*, "the fullness of grace and truth," true grace, gracious truth, grace that saves and truth that sanctifies. He proclaims the Christ as the Saviour of "every life and all of life," the solvent of all human problems, social, economic, industrial and political, no less than individual. Nothing human is foreign to Christ." He not only saves life but

also savors all life's relations with "the sweet reasonableness of His love."

This leader must be a man of *pastoral devotion*. He is not only a prophet but also a pastor, a pastor that *shepherds the flock of God as well as seeks out the lost ones of the fold*. It involves that personal touch, man with man, hand with hand, heart with heart, soul with soul, that counts not only in building men up in manhood but also in bringing men to manhood in Christ. The living touch is the alchemy of the Kingdom.

One of the pre-eminently successful ministers of New York City is Dr. S. Parkes Cadman. After twenty-five years of ministry "he stands alone in a combination of vitality of thinking with sturdy utterance." Although he preaches to a large congregation and lectures before a larger audience throughout the nation, yet he is accounted "a faithful pastor," who by going rapidly from house to house maintains a personal touch with his large flock. All are assured of his personal solicitude. This pastoral touch with his people gives vitality to all his utterances.

It was Henry Ward Beecher who declared that *truth through personality* is the power of the Christian pulpit. It is *love through personality* that is the power of the Christian pastor. Truth and love clasp hands in him, and his "strength is as the strength of ten."

This is the minister for the East and the West, for the North and the South, for the nation throughout the world o'er. He is the new man for the new day that is at hand.

MONEY FOR THE MAKING OF THE NATION

BY TREASURER J. S. WISE

That money figures largely in the making of a nation is self-evident. By reason of its scarcity and numerous fluctuations, America witnessed many changes and many struggles during the course of her development. During the Revolution it was an easy matter for the Continental Congress to authorize the printing of money, but it was another matter to maintain its value. It was cheap. The "shin plaster" money of the Civil War was likewise a cheap article. Even now we find our money depreciated and cheap, and we say the cost of living is high. Wise economists have wrestled with the money problem through the ages and it is, therefore, not my purpose to attempt its solution at this time. It is sufficient to know that in all history the substance or commodity entirely free from the fluctuations of the law of supply and demand, as a standard of value, has never been found. We thought we had it when the greater nations of the world adopted the gold standard not very many years ago. We do not think so now. Whether it be silver or gold, paper or shell,

after all it represents condensed human energy, either of brain or muscle. Dr. Frank Crane says, "Money is simply the token or sign of our common human wants. It is concentrated—we might say canned—human value." He goes on further to say that "it gives us power to make our personality felt." In view of the above, I should say, money is nothing more than bottled-up human personality.

If that is true, how then can a man consciously say, "*That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour, Jesus Christ*"—and at the same time grumble and find fault whenever an attempt is made to secure money to carry on the work of the Lord's own Church? And, sad to say, there are many such. That is why the Church is so often inadequately financed. The offer of self, therefore, without the bottled-up personality, is, to say the least, insipid and insincere.

When one gives freely of this personality, there is experienced a certain joy that is never known to him who

withholds it. Let me quote from a letter recently received: "It is now nearly eight years ago when I started paying on 'The ——— Church-building Fund.' These were years of self-denial, but years of great delight for the privilege of being engaged in the Lord's work. We have just lately given our daughter to the mission work in the Foreign Field. That is *life*, which is more than money. But we must not withhold from the Lord His proper portion in money also. I am happy, therefore, that I can now send you my check for \$100, which completes the Building Fund, and we pray that as *mission* after *mission* uses this money, long after we are gone and perhaps forgotten, it may be the means of blessing to these missions and the Church at large, in a greater work and usefulness than we were able to give in our day and generation."

Because it required eight years to complete this Fund and because it meant sacrifice and self-denial, every letter I received from this good friend contained a joyfully triumphant note that expressed, in no uncertain terms, the happiness experienced by the giver. Unconsciously, he has added much to my personal happiness also, for no one can receive such letters without, in a measure, catching some of the same happiness and inspiration. I am, therefore, thankful for having such a friend and trust the Lord may grant him many more years of usefulness.

We are now entering upon the fourth annual attempt to raise sufficient money on Home Mission Day to finish up the program known as the Progressive Project of the Synod of the Interior. Fifty thousand dollars is needed. Our former attempts met, I might say, with a fair response from the few who took the trouble to send in their offering. I can hardly believe that the offering received is a fair representation of the efforts made; and so I would urge every Sunday School and every congregation, this year, not only to take up the offering, but to send the same to the Board as promptly as possible. See the record:—

HOME MISSION DAY OFFERINGS SINCE 1915 FROM FOUR SYNODS

Eastern Synod

1915, from 137 congregations, \$1,961; 1916, from 119

congregations, \$1,827; 1917, from 142 congregations, \$2,647; 1918, from 103 congregations, \$2,099.

1919, Wanted \$25,000 from 564 Congregations

Potomac Synod

1915, from 77 congregations, \$1,172; 1916, from 77 congregations, \$1,007; 1917, from 76 congregations, \$1,444; 1918, from 43 congregations, \$1,203.

1919, Wanted \$10,000 from 322 Congregations

Ohio Synod

1915, from 89 congregations, \$1,119; 1916, from 60 congregations, \$1,054; 1917, from 80 congregations, \$1,113; 1918, from 52 congregations, \$853.

1919, Wanted, \$7,000 from 226 Congregations

Pittsburgh Synod

1915, from 48 congregations, \$766; 1916, from 47 congregations, \$565; 1917, from 65 congregations, \$1,087; 1918, from 36 congregations, \$798.

1919, Wanted, \$6,000 from 170 Congregations

German Synod of the East

Records of 1915 to 1918 incomplete.

The Missions of this Synod were formerly under the care of the Northwestern Board and most of its offerings were given to that Board.

1919, Wanted \$2,000 from 60 Congregations

Therefore, this year \$50,000 is wanted from the above Synods having a total of 1342 congregations, in order that the Progressive Project, now four years old, may be out of the way of the Forward Movement.

In the making of a nation, the Church of Jesus Christ must play an important part. Neither the Church, nor the nation, nor the individual life of either, can exist without money, as we understand it. Therefore, I do not hesitate to ask for what is needed and I believe that when the Church membership fully understands the need, the full amount required will not be withheld.

Many congregations have promised Gift Church-building Funds for the Project. May I ask that they be completed on Home Mission Day?

NOVEMBER'S VOICES

BY W. J. WIEST

I. VOX POPULI

On November 4th, as American citizens, we shall exercise the sovereign right of free suffrage in calling to leadership men who shall be entrusted with high responsibilities. We realize more keenly than ever that public office is a public trust, and in seeking for a way that leads out of the chaos of unrest and insecurity it is important that leaders be found who will recognize the solemn obligation imposed upon them.

Never has the Voice of the People cried out in sterner accent than it cries just now in the words of the poet—"God give us men! A time like this demands,

Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who stand before a demagogue
And down his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps."

II. VOX JURIS

November 11th will be a red letter day in human history—the anniversary of the Armistice. The record, written so indelibly upon the American heart, has been sealed by the blood of 60,000 American heroes. There was universal joy at the consummation of the struggle and even the vanquished host burst into the song of

"Holy night, silent night."

Nor did America lament the incalculable loss of a warfare in which defeat would have meant an infinitely greater loss. Once again our nation proved herself true to her mission in the world of nations; and once again the Voice of Justice proclaimed that Right, and not Might, shall prevail.

III. VOX LAUDIS

November 27th—our National Thanksgiving Day—to be so proclaimed by the President. Our thought anticipates the proclamation and we find occasion for great rejoicing,

praise and thanksgiving. The war is ended. Thank God! A righteous victory has been achieved. Thank God! Our boys—save the thousands who offered their lives upon the altar of universal freedom—have come home. Thank God for the courage of the living and the courage of the

dead! Thank God that our hope now points us toward the "peaceable fruit of righteousness!"

Let the Voice of Praise therefore ring throughout the land in a jubilant hymn of national thanksgiving.

Shamokin, Pa.

LEGENDS OF THE NEAR EAST

BY THE REV. GEORGE BAYARD YOUNG, D. D.

Never did St. Sophia seem more glorious. The rays of the setting sun were streaming through the forty windows in her immense dome, flooding the temple with a blaze of light. Her walls, her lofty arches, her highly polished pillars, her unparalleled mosaics which the passing centuries have left undestroyed, made an indelible impression upon us all. How massive she seemed! How perfect in every detail! How superbly beautiful!

But do we know the legends which have gathered around this shrine of the Orient?

Scarcely any more beautiful legends have come down through the centuries than those which cluster around St. Sophia, and yet they have been buried so long under Moslem misrule that the world has forgotten them. Of those we have unearthed there is one which should never be lost and which runs as follows:

It is said that when the Emperor Justinian had completed St. Sophia he commanded that around the dome in gigantic letters should be inscribed these words, "*Justinian Dedicates This Temple To The Glory Of God.*"

Next day the Emperor entered the cathedral, attended by the members of his court, and seated himself upon his golden throne. Close beside him was the Patriarch seated upon a second golden throne. As the Emperor lifted his eyes to the dome he was greatly surprised to find that his name had been replaced by that of Euphrasia.

In great excitement he turned to the thousands of worshippers and inquired if any one knew a person by this name. A little boy who scrubbed the pavement answered, "O, imperial Cæsar, there is a poor bed-ridden woman who lives in a little house close beside the walls of the Church who bears this name."

The Emperor commanded that she should be brought into his presence with all possible haste.

As she stood before him, the Emperor in stern tones said, "What have you done that your name should displace mine?"

The woman replied, "Nothing! My lord mocks me."

"But have you neither thought nor spoken nor done anything that your name should be written yonder instead of mine?"

"There is but one thing, your Majesty, and that is so slight that I dare not trouble your ears with its recital. As I lay upon my bed I heard the groans and cries of the poor dumb beasts as they carried their loads of brick and beams up the steep hill, and when I grew a little stronger, I took my bed out to the walk, and, although it contained but little straw, I scattered the straw along the pathway and somehow, I know not how, it increased beneath my hand until the whole road was covered, and from that time the poor dumb beasts cried out no more."

When her story ended the Emperor, whose eyes were moist with tears, said, "The name of Euphrasia shall stand, for she hath done more than I," and he commanded that she should be taken to the palace and be cared for as tenderly and faithfully as he himself could be.

As we turn away from St. Sophia and come to Galata Bridge, which spans the Golden Horn and is the connecting link between two of the principal divisions of Constantinople, Galata and Stamboul, we step into a caique and take a ride upon the harbor and up the Bosphorus.

In so doing we pass a strange little tower known as Leander's Tower. There it stands like a dark sentinel

in the midst of the world's greatest harbor. Ships flying the flags of all nations have for centuries passed and re-passed this little tower, and captains and passengers have been ignorant of its origin.

Whence did it arise?

Tradition gives us the key to the problem.

It is said that a certain Sultan had an exceptionally beautiful daughter who was the pride of his life. But one day a soothsayer came to him and filled him with sorrow and foreboding for the fortune teller declared to him that on her eighteenth birthday she would most surely die. Thinking to make her immune from all danger, the Sultan erected out in the midst of the dark, surging waters of the harbor a small tower in which he concealed his daughter. But being very beautiful she naturally had a lover, who sought her out on her eighteenth birthday and presented to her a beautiful bouquet of flowers. As she leaned over to breathe in the fragrance of the flowers, she was bitten by a small serpent, which chanced to be intercoiled among them, and thus died on her eighteenth birthday in fulfillment of the prophecy of the soothsayer.

Fortune tellers exercise a power throughout the East that is almost incredible and sometimes their predictions concerning the future are strangely true.

Of even greater interest than Leander's Tower is the little Mosque in Constantinople known as the Mosque of Abu Ayoub, which no Christian is permitted to enter. It is guarded with as jealous care as Mecca herself.

Whence arose this Mosque?

We must turn back the pages of history many centuries and trust the tradition which persists to this day.

And what is the tradition which is so closely interwoven with this little Mosque which has filled such a large place in the Mohammedan world? The tradition is this.

It is said that in the year 668 A. D., when the Saracens were making such an heroic effort to capture the city of Constantinople, among the thousands of brave warriors were three old men, companions of the Prophet Mohammed. These men said that the Prophet had declared that whoever among their number died in the attempt to take the city would be admitted to all the joys of the Turkish paradise, filled with fruits and flowers and bright-eyed hours.

One of these three old men was named Abu Ayoub.

During the siege he died and was buried and for eight centuries the place of his burial was unknown. But in 1453 Mohammed II captured the city of Constantinople.

Three days after the city had fallen, the conqueror declared a vision had been given him and in the vision there was revealed to him the burial place of the saintly Abu Ayoub. He sought out the place and erected over it a small but beautiful mosque which for many centuries has been known as the Mosque of Abu Ayoub.

And why is this mosque of such exceptional interest? Because it is to this mosque that the Sultan goes when he is installed in his high office. He is not crowned as other sovereigns, but has girded on by the Sheik ul Islam the Sword of Othman, the founder of the Turkish power, and then mounts a white horse and rides away to his palace.

Small as is this building, it is the White House of the Near East and, with the exception of the Kaaba at Mecca,

no building within the bounds of the entire Mohammedan world is of such historical interest.

However, the legends of the Near East are not confined to the city of Constantinople. Travellers have not really seen the Near East unless they have also visited Egypt.

Thither we too went to view the pyramids, see the Sphinx, watch the magicians perform their almost incredible feats of necromancy, enter the museums and look upon the mummified remains of Pharaohs whose glory once filled the earth, visit the Nile and marvel at its power to transform thousands of square miles of the most arid desert into the most fertile fields of which mankind has knowledge.

One day we rode some miles beyond the bounds of the beautiful city of Cairo to the site of the ancient Heliopolis. Near Heliopolis is a sycamore tree which is the most famous of its kind in the world. And why do men of all races wish to see this tree? It is because of an ancient tradition which has come down through the ages.

It is said that when Joseph and Mary and the infant Jesus were in Egypt they were pursued by their prosecutors and the Virgin Mother took refuge in a sycamore tree. While in fear and trembling Mary hid behind the branches and thick foliage, a spider came and wove a series of webs which effectually concealed her from view. The Egyptians have ever venerated this tree and with great pride lead the way to its gnarled and twisted trunk and branches.

Close at hand is also a fountain to which Joseph and Mary came. Tradition declares that when Joseph and Mary came to this fountain it was saline, but Mary bathed the child Jesus therein and in some miraculous way it lost its salty qualities and has ever thereafter remained a fountain of fresh water. From this fountain it was our privilege to drink and, while doing so, meditate upon the traditions concerning the Holy Family which live to this day in Egypt.

Leaving Egypt by the new railway built by General Allenby during the World War, we came to Palestine and to its capital city, Jerusalem. Of the many traditions which gather about this sacred city, one is of peculiar interest.

As we walk around the city and view her lofty walls which completely surround her, we note that the walls are pierced at comparatively short intervals by *gates* and each gate is the centre of notable events in the world's history. Whether we pass through the Damascus Gate or the Joppa Gate or any of the other gates of the city, we know that around each one gather tales that the student of history loves and loves most dearly. But strange to say one gate in the city wall is *sealed*—walled up.

But why should this one gate, called the Golden Gate, be closed? It is because of the power of tradition.

For more than five centuries the Ottoman Turks have held sway over a vast empire, but, strong as has seemed their position, they have read the handwriting on the wall and a tradition that has been whispered from man to man among them and passed on from generation to generation is that when the Golden Gate is unsealed, this will signify the downfall of their power.

When General Allenby, in his victorious campaign in Palestine captured Jerusalem, he was requested to march into the city by way of the Golden Gate. However, he was too far-seeing a statesman to do this and instead marched with uncovered head through the Joppa Gate.

When will the Golden Gate be unsealed?

When will the tradition be fully realized?

These are questions which many thoughtful men are asking during these days.

Just as the Crusaders in the Middle Ages by their entrance into the Near East brought to light things that had long been hidden, so the modern crusaders are unlocking the rich storehouses of ancient tradition.

HOME AND YOUNG FOLKS

THE OLD SONG

It came to me on the evening breeze—
Just a snatch of a dear old song,—
And the winds, that whispered among the
leaves,
Seemed to bear the notes along.
It was only a song of long ago,
Whose words were quaint and few;
But it touched the depths of my heart, I
know,
More than grandest theme could do.

It carried me back to my childhood's home
Just nestled among the hills,
Where I sang my songs of boyish glee
To the music of mountain rills.
And in fancy I see the garden gate
Down where the tall hollyhocks grow,
Where so often at eve, dear mother would
wait
For her boy of long ago.

I step o'er the threshold of home once
more,
The home I loved best on earth,
And I seem to see through the open door
The glow of the firelit hearth,
My head is resting at mother's knee—
(How the dream pictures come and go!)
While sweetly and low, she sings to me
That dear song of long ago.

O! the years may come, and the years may
go,
And the heart may grow old apace;
But the tender memories of that song
Neither time, nor change, can efface.
And when I shall walk down the valley
so drear,
And sleep, when my sun sets low,
May some kindly voice sing over my bier,
That old song of long ago.

—E. Varnig

TWO-MINUTE STEWARDSHIP STORIES

VI

THE INCOME TAX RETURN

He scratched his head and thought a long while before he was willing to put any figures on his return blank. He was mystified as to why Uncle Sam should want all this personal information about him and his family. But in the end he decided to fill it out. He wouldn't need to fill in exactly as he knew it to be true, he told himself, as he wrote; surely the government wouldn't know the difference any way. And so a good many of the untruths that entered his mind were written down on that return blank. His in-

come, according to the return, was almost \$700 less than was actually the case. For how much did he claim exemption as charitable contributions? He told himself his record should look as good as possible in government hands, so he "stuffed" his figures to almost twice the amount which he had really given during the year.

In the meantime Uncle Sam had gotten from all employers the amounts of the annual incomes of all employees within the income tax limit. The Red Cross had handed in its figures and names of the contributors. The government was on the job, ready to verify every return, and correct it, if necessary.

The check which our friend sent to the income tax collector was accepted. But his return sheet was found to have been falsified, and that intentionally. Not only did he have to correct it, and pay the entire amount of his tax, but Uncle Sam saw to it that he was justly punished for attempting to defraud his government.

Jehovah God has given out His law many centuries ago, and has declared unto us that each one of us should render unto Him our tax of one-tenth of our goods. How are we filling out our return sheets? He knows our income—and He knows how much of it we are devoting to His service. We think, sometimes, that we can cheat the

Lord out of that which is due Him. But He knows how we keep our accounts, and we are missing a great part of His blessing for not keeping the law. "The tenth shall be holy unto the Lord."

H. S. H.

HELPFUL LITERATURE

The Mission Study Department has issued some very valuable and suggestive literature in connection with the observance of Home Mission Day. One of these is a poster containing the portraits of men who have lived their lives into the making of the West. This poster decorates the walls of many of our Sunday Schools and is a challenge to the young men of our Sunday School to dedicate their lives for Christ.

Another piece of valuable literature is a neat folder containing four Sunday School stories, one of which is to be read on each of the four Sundays preceding Home Mission Day. These stories are brimful of information and sparkle with interest.

Two other leaflets, one on "Why Win the West," and the other, "A Western Round-table," prepared by Rev. John C. Horning, the superintendent of the Department of the West, furnish valuable data regarding this great and rapidly developing section of our country, which challenges the Church of the East to come to its support in this crucial hour of its history.

C. E. S.

BEN'S WISH

He was a little city lad
Who came to visit me;
For I live where the fields are green
As far as one can see.

I live where the hens lay eggs,
And where the geese strut by,
And where the sky above is blue,
And where the wild birds fly.

And this is what the laddie saw,
He came and told it to me:
"Your hens were rolling in the dirt,
I scared 'em up," said he;

"Because I thought you wouldn't want
Such dirty hens around;
But grandpa says it makes hens clean
To wallow in the ground.

"It doesn't make boys clean, I know,"
With rueful face, said Ben;
"They never let me play in dirt;
I wish I was a hen."

—W. Z. G., in Mayflower

TRAVEL STORIES FOR THE YOUNG FOLKS

MOTORING AND HIKING

Rangeley Lake House,
Rangeley, Maine, August 20.

My dear little Stay-at-homes:

Last Thursday we motored through the Maine woods to the Barkers, another resort at Lake Mooslookmeguntic. What a delight and change! The sky and hills conspired in our honor to make the day a perfect one. The deeper blue of the sky indicated cooler weather and the wind was much stronger. So we prepared for a cold drive. Awaiting the big seven-passenger Cadillac, the children appeared on the scene dressed as little Eskimos. The ride was one of hilarious shouts and cries of joy. It seemed more like being in a figure eight. Just up one hill—down in a flash; whizzed up a steeper one, spinning down to attack another—and so on, con-

tinuously. Such bouncing! The children thought it the best of fun.

Soon we arrived at the Barkers. The hotel is not as large as the Lake House, though more cottages are on the grounds. The famous Bald Mountains stand back of Lake Mooslookmeguntic. This lake had a much prettier beach—in fact, an artificial one had been made, which was a typical imitation of the ocean beach.

Many bathers were on the scene, just ready to take their daily plunge. The children were gathering pretty pebbles and playing in the sand with their little buckets and spades. Many more amusements attracted the young folks, though it was not nearly so conservative and retiring as the Lake House.

We found an artist at work there in his studio. His paintings were displayed all about the room. It was a pleasure to look at them and hear all about his work. Even though he had only one arm, he did wonders with it—a great deal more than many persons can do with two.

As we reached the tops of the mountains on our return it was a beautiful sight to look down on the Rangeley group. The surrounding hills were dotted here and there in their stateliest colors. Truly, we were surprised to find so many colored leaves the middle of August. In a short time they would all be decked in their royal colors. Turning north, we went through forests where the silver fox is trapped. Nearing the Kennebec range, not far from Canada, we had to turn homeward. We would have crossed the border line and gone into the Canadian territory, could we have driven through. But it was all a wilderness.

Always enjoying our hiking expeditions, Uncle Lonzo asked me if I wanted out, to hike to Canada. Had I had a guide, not a moment would I have hesitated.

We expect more such delightful rides, but all this time I had not yet taken the most captivating walk of all—that to Pickford's Camp—until this morning. A party of us wended our way to the end of the boardwalk, from which the Camp is located several miles down the lake. I have described that walk to you, and, beyond the boardwalk, the most unfamiliar sights were large boulders, banked high along the shore, and many far out in the lake, too. Some were red, others green and brown.

The children had built dams from the shore to the closer ones, so they could climb up these large ones to have snapshots taken. Any person looking at these pictures, with only water and sky for a background, and not realizing their "stunt," would naturally wonder how they came to get there. Some of their poses looked like Aphrodite rising out of the sea. They also had bridges built from place to place. Their bridges were made of long planks and their dams of small stones. But just so they could wade knee deep in the water they were perfectly happy, and some were learning to swim nicely. But, my dears, is there anything you like better to do in summertime?

Pickford's Camp is noted for its ideal rustic cottages. Many of them were built of driftwood logs, like our playhouse, only they were varnished very prettily. Even the hotel was characteristic to the woodland style of architecture. The dining room was especially novel. This walk was the most interesting, the most instructive, therefore the most charming to be remembered. Finding many new species of ferns and lichens, I truly thought how little we know about the woods, after all; and how much there is to learn. It surely is a storehouse of knowledge, is it not? The chipmunks were frisking gaily about. Ah, here was their ideal home among these cone-bearing trees. The wonderful net-

work of roots above the ground at some places made walking rather tiresome, though they looked like designs for a great lacepiece.

After roaming all over the grounds, even down to the big farm at the extreme end, we felt inclined to take advantage of some of these inviting summer houses, or perhaps the names of the cottages, such as "Rest-a-while," suggested it. But we could not pass the summer houses without making friends with the birds. Each one had several bird houses built on them and many boxes were nailed on trees.

Nearly missing lunch, the first thing we heard when we returned was, "Why, where did you stay so long?"

These past few evenings we were having special concerts at the Lake House. One of the song leaders of the War Camp had arrived a few days ago. To-night, before the concert, he gave a very interesting talk, telling of the origin of many of the camp songs. Following this, he sang some French songs, after which he taught us the camp songs, many of which were written by the boys, under the most trying circumstances, to drive dull care away. He had every one just as enthusiastic over these songs as any soldier. And he had us all in an uproar over the more nonsensical ones. But you simply couldn't help singing while he was leading. He sang them over once, then we were supposed to follow. About 100 were in the parlor, and he complimented us on our quick results. Then he said, "Now imagine 25,000 voices ringing in your ears like that!" It inspired us still more to sing our dear old "Star-Spangled Banner."

On the way home, Bettina said, "Daddy, why can't I get up and sing some night before all the guests as Mr. Giles did this evening?" Daddy laughed. He knew his little Bettina would have the courage all right, if she knew the songs he did. But she did know a number of hymns. Memorizing words was a gift to her. And I knew she could finish a few others she was working on, if she tried. So I told her if she would very much like to do as she suggested, every morning, we would go over to the Casino to practice. Then as soon as she is able we'll surprise her parents in the big hotel parlor, when they come over for dinner.

Finally arranging all our plans, I knew Bettina could keep the secret. She was overjoyed at the idea, and she set to work at her new songs, willingly and eagerly.

Don't you like to surprise your parents, too, my dears? I'm sure you do! You must wait to see, now, how Bettina surprised her's.

Au revoir, dears,

S. Elizabeth Landis

(To be Continued)

A LETTER FROM YOCHOW

Lakeside Schools, Yochow City, Hunan
China.

September 6, 1919.

Dear Friends in the Reformed Church:

A few weeks ago, as I was walking along the railroad in the direction of Yochow City, I saw a man coming towards me with labored footsteps. He had a great staff in his hand and his body was stooped and tottering. Every step forward caused a sigh to escape from his lips. The man was very ill and not free from pain. When we met, what was my surprise to recognize in this crooked form Chen Lao Pan, our first carpenter, who worked with us many years. It was he that erected our first buildings both in Yochow City and at Lakeside. Upon being asked a few sympathetic questions, he told me that he had been very sick for a number of weeks

A HALLOWE'EN TRICK

By Sidney Dayre

Yes, he has laughed a thousand times—
Genial, kind old Deacon Grimes—
Telling over with rare delight
The trick we played on him that night.

Look at Sam Allen's load of hay,
Left for to-morrow to haul away;
We'll all take hold now—hushed and soft—
And stow it in Deacon Grimes' loft.

Soon agreed and at once begun—
Trust in a boy to work for fun!
Oh, when was harder, heavier labor
Done for the love of friend or neighbor?

How we panted, and pushed, and tugged,
How we lifted, and pulled, and lugged,
Reaching at last through effort hard
Old Deacon Grimes' stable yard.

And still there was, you may well believe,
Plenty of work on that Hallowe've
Before we were safely in our beds,
With blistering hands and whirling heads.

Next morning early a few of us
Came straying 'round to hear the fuss;
Deacon Grimes, with a beaming smile,
(Just as he wore it all the while.)

Patted our shoulders (aching still),
Saying, "Well, boys, you work with a will;
I heard you the moment you begun,
But didn't let on to spoil the fun.

"I bought it of Sam, that load of hay,
And there was to be some extra pay
For putting it up. But boys, you see,
Like to help an old man like me."

And ever since, if you want to hear
The deacon's laugh ring loud and clear,
Ask him if he has ever seen
Boys having fun on Hallowe'en.

—Ex.

THE BRAND OF THE MOSLEM

(Story by Dr. Paul S. Leinbach)

Her name is Ephraz G—. There are excellent reasons for withholding the surname, for it is hoped and believed that her husband is still living, perhaps in Constantinople. She was a good Armenian wife and mother, who lived before the war near the village of Ghenlak. It was a happy family of fifteen, including her father and mother, brothers and sisters, in addition to her husband and two sons, just four and five years old. As I stood before her at the great Armenian Refugee Camp on the Suez Canal, a few miles from Port Said, Egypt, on Monday of Holy Week, in the year of grace, 1919, I felt that she had indeed walked the way of the cross with the Saviour, in Whom she believed and to Whom she remained steadfast through sorrows worse than death.

In her twenty-five years this woman had



Ephraz G., Armenian Refugee

lived centuries. Sitting at a sewing machine, making clothes in the industrial department of the great camp, and as she sewed holding a year-old infant on her lap, she related at my request to the camp physician a tale so harrowing that one cannot forget its horror, especially if he could have seen her face, still attractive in spite of the marks of infamy branded upon it, and so strangely challenging in its appeal.

The devoted husband of Ephraz was forced into the Turkish Army, ordered on pain of death to fight in the ranks of the cruel foes so feared and hated by his people. And of that once happy family group of fifteen, only two or three remain alive. Ephraz saw one after another slain or dying from hunger, among the first to be killed being her two precious little sons. Space does not allow a detailed account of her own personal sufferings in the deportation, when she and her sisters were ordered out on the long and weary march so full of terror and tragedy. Suffice it to say, that after tortures indescribable she was herself subjected to the atrocious tattoo marks on the face by the Arabs, as a sign that she had been made an inmate of a Moslem harem. It is impossible to imagine the agony and shame of the fourteen months in which she was held a prisoner in that abode of lust and cruelty until rescued by the advancing British Army and sent with hundreds of other such miserable victims from Bagdad to this camp. And here sits Ephraz, holding the baby that has a Turkish father, and protecting it with a mother-love that will not be denied. But on both soul and body she is branded. Some days, perhaps—God grant it—she will be reunited with her husband, for she has received reports that he is still alive. To help heroes and heroines such as these is a work worthy of the sons and daughters of God.

AT HALLOWE'EN

If I go out on Hallowe'en
And look up at the skies,
The moon seems like a pumpkin-head,
With mouth and nose and eyes.

And ev'ry little star that's out
Looks down and winks at me,
And all the fields and woods about
Are full of witchery.

And if I walk along the road,
Behind each bush and tree,
An awful grinning face looks out
And tries to frighten me.

In ev'ry shadow by the way
A ghost or spook I see,
And if I try to run away
It runs along with me.

I'm glad to get indoors again
With human folks around;
But, even then, I feel so queer
And jump at ev'ry sound.

—Ex.

A CHRISTIAN'S FUNDAMENTAL LIFE
WORK DECISION

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than for my personal success.

I will not drift into my life-work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life-work in which I can become of the largest use to the Kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.—Eugene C. Foster, in "Making Life Count."

and that he was starting home, some thirty miles away. It was a sad sight. He was homesick and would not entertain the idea of going to the hospital. He must go home to die, to die in his ancestral home. Three days after his arrival there he passed away. Thus went away a man who in some ways was a weak character, but who was among the first to help me in many things. Perhaps we do not fully appreciate what such men as Chen Lao Pan did for the service which is increasingly dear to us. He was a Christian, and we must say a weak one, although he was not given to any great vice. It must, however, be said that on various serious occasions he was neither afraid nor ashamed to tell men that he stood for Christ. Right here, may it be said, that a certain evangelist, full of numerous petty and annoying weaknesses, never flinched under persecution and was left for dead by the enemies of Christ. This one recovered and would be willing to die for his Lord, but we sometimes think there is little real Christian spirit in him. How does the blessed Master look upon these undeveloped Chinese Christians who love Him enough to die for Him? Let us not judge the frail ones.

Probably for some time the American papers and magazines have been keeping you more or less in touch with the Chinese national boycott of Japanese goods on account of the Shantung question. This student movement has leavened the whole national lump. During the recent summer vacation Chinese students, young men and women all over the country, have been giving plays or lectures not only in order to keep up the boycott, but also to create the spirit of national self-help. This has given a tremendous impetus to Chinese industries. Well, a number of our students are helping in this movement. This is altogether a national affair, and we as a school have no connection with it. The first day of August several of our students were in Lin Hsiang, one of our outstations, in the interest of this national work. They went out swimming. One of them, Hsiang Dzu Fang, was drowned. The sad news brought deep sorrow to the Christian circles of this part of Hunan. The young man's father is an earnest evangelist in one of our outstations. Young Hsiang was a member of our College Freshman class, a Christian, and he had the gospel ministry in view. We loved him, all the teachers and students loved him. He was a strong, handsome youth. We shall not soon forget him. Neither shall some of us who gathered in my office a few days after the funeral to pray for, and with, the father, ever forget the victory of the faith that sees the resurrection and the life at the side of the grave. The father and mother need your prayers to sustain them in their heavy loss. In trials like these it is that we stand in the holy of holies of our blessed religion. The Chinese are just as alive to the changes and trials of life as you and I are. Thank God for the victory over death and the grave.

Sincerely yours,

William Edwin Hoy

"Mother," asked little three-year-old Freddie, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish father could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddie, "he could not leave his business."—Tit-Bits.

The young woman who gives all her energy to attracting attention seldom attracts anything else."

NEWS IN BRIEF

A FATAL ACCIDENT

The "Messenger" sincerely regrets to learn of the fatal automobile accident which occurred last Saturday near Harrisburg, Pa., in which the car of Rev. and Mrs. I. M. Beaver was overthrown. Mrs. Beaver was killed, and Mr. Beaver so seriously hurt that he is in a precarious condition in the Harrisburg Hospital. Our hearts go out in sympathy and sorrow at this sad news. Rev. Mr. Beaver has for years been the editor and publisher of the "Reformed Church Record" and is well known throughout our denomination, while Mrs. Beaver's fine spirit and useful life are lovingly remembered by many.

CHANGE OF ADDRESS

Rev. J. W. Bell, from San Jose, Cal., to Foster, Virginia.

Rev. G. P. Fisher, from Culver, Ind., to Braddock, Pa.

Rev. John W. Gilds, from No. 1938 Fitzgerald street to No. 5821 Trinity street, Philadelphia, Pa.

Rev. D. K. Laudenslager, from Womelsdorf to Schwenksville, Pa.

Rev. S. A. Troxell, from Lancaster, Pa., to Rockwell, N. C.

OUR ANNUAL BOOK CONTEST

The "Messenger's" annual Book Number will be issued November 27, and we hope again to feature the contest which for several years has aroused so much interest among our readers. We want to print again a few letters from the men and women of the big "Messenger" family, which will tell us, in your own way, and from your own point of view, what book you have read during the past year that you have enjoyed most, that has helped you most, that you would most like others to read.

The "Messenger" offers a prize of \$5 in gold for the best letter of not more than 200 words on the above subject. Books will be given to the writers of the letters deemed second and third best. All such letters must be in the editor's hands by November 12. (Names of titles, author and publisher must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet. Sign an assumed name, and give your name and address on separate sheet. Will you in this way help to "pass on" the best books to other readers? We covet your co-operation in making this feature of our Book Number even more helpful this year than it has proved to be in the past?

At the recent annual meeting of Ohio Synod there were present 110 ministers and 32 delegate elders, also 15 visiting clergy.

Prof. V. W. Dippell, of F. and M. College, conducted Communion services last Sunday in St. Paul's Church, Hamlin, Pa.

Paradise Church, of Wyoming Classis, Rev. J. C. Sanders, pastor, has paid its full apportionment for 1919-1920 to the treasurer of Classis.

We call attention to the announcement in the W. M. S. columns concerning the new pageant prepared by Mrs. Allan K. Zartman. Look this up!

Rev. Dr. E. F. Wiest, of Lebanon, Pa., will conduct a series of meetings in the

First Church, High Point, N. C., during the first week of November.

Rev. J. H. Albright has resigned the Church at St. Paris, Ohio, to take effect November 1. The secretary of the consistory is Mr. Harry Davis, St. Paris, Ohio.

St. Paul's Church, Westminster, Md., Rev. C. W. Walck, pastor, which was apportioned \$800 for the new building at Hoffman Orphanage, has raised about \$1,500.

At the Sunday evening services in Zion's Church, Reading, Dr. Carl H. Gramm, pastor, Mr. Harvey N. Yeager suffered an attack of the heart and died almost instantly. He was a grocer and was 46 years of age.

Rev. I. G. Nace, of Connellsville, Pa., is leader of the Interchurch Survey in Fayette County. The county has been divided into 14 districts, with a County Council, and a surveyor elected for each district.

Watson Run Charge, Rev. W. H. Kerschner, pastor, held the Harvest Thanksgiving service September 21 and 28. Offering for benevolence, \$480. It is hoped to pay the apportionment in full not later than January 1.

The Ministerial Association of the Reformed Church of Philadelphia, and vicinity will meet in Assembly Hall, Reformed Church Building, Monday, November 3, at 11 A. M. The paper will be read by Rev. Maurice Samson, on "Northfield Echoes."

An Eastern Synod elder, renewing his "Messenger" subscriptions, writes: "The 'Messenger' not only deserves to have an entrance into every home in the Reformed Church, but it should have the preference over any daily in the land."

Rev. Ambrose M. Schmidt, D. D., Bellefonte, Pa., preached Sunday, October 19, in Christ Church, Baltimore, Rev. J. L. Barnhart, pastor. Dr. Schmidt was the first pastor of this Church and was a very welcome visitor.

Rev. B. R. Heller, of Vermilion, Ohio, observed the Harvest Home Festival, September 28, the offering being over \$100. October 12, Rally Day and demobilization service. There were 64 members present in the pastor's Bible Class. The C. E. was reorganized that evening.

A ministerial association, including the pastors of all Protestant Churches of Darke County, Ohio, was recently organized to bring about a closer fellowship of all the denominations in that county. Rev. A. S. Glessner, of the Greenville Reformed Church, was elected secretary.

We like the challenge issued in the "Reformed Church Herald" by one of our Western pastors. It has the right ring. Here it is: "Wanted—at once—a man to teach a class of Intermediate boys. Must be a Christian, know boys, know the Bible, and be present every Sunday."

Elder Good, of St. Joseph, Mo., celebrated his 87th birthday by worshiping in the Church. He looks hale and hearty, and is a source of inspiration to his pastor, Rev. J. B. Bloom, and his fellow members. The "Messenger" wishes for him God's richest blessings.

As a token of esteem, the ladies of the Hillgrove Charge, Greenville, Ohio, are placing a handsome art glass window in the new East Zion Reformed Community Church, in memory of the pastor's wife, Rosa B. Glessner. The subject is "Christ in Gethsemane," and it will occupy the

center of the pulpit recess.

Rev. O. G. Herbrecht, of Des Moines, Iowa, writing about the Forward Movement Conference in that city, says: "It was a mighty fine conference on a mighty big movement. No Church dare, if it rings true to the test of real Christianity, withhold from this Forward Movement. To be little now is fatal."

In Delaware, Ohio, the indebtedness on the new Church, which was dedicated 18 months ago, has been reduced from \$18,100 to \$5,700, with all interest paid. The future is full of promise. The Fall Communion was the largest in years. There were five additions. At the Sunday School Rally the offering was over \$100.

A series of union meetings have been planned by the three Reformed congregations of East Vincent, St. Vincent and Brownbacks, in Philadelphia Classis. Prof. Paul Gerhard addressed the meeting at St. Vincent, Oct. 26.—Treasurer J. S. Wise will speak at Brownbacks Nov. 2, and Dr. A. R. Bartholomew at East Vincent Nov. 9.

In the First Reformed Church, Bethlehem, Rev. D. B. Clark, pastor, Communion was held October 19. Intercession enrollment was taken at the same time. One hundred and forty-three enrolled with the signing of blanks and 243 communed. The offering was \$178. Weekly duplex envelopes are used in this congregation.

One of the worth-while bits of Christmas music which has come to our notice is a Christmas pastoral for mixed voices, with soprano and tenor solos, entitled "There Were Shepherds," by George B. Nevin. It is written in Mr. Nevin's usual bright and melodic style and will undoubtedly prove a popular number.

St. Paul's Church, Mechanicsburg, Pa., gave an offering of 116 quarts of fruit and 26 glasses of jellies to Hoffman Orphanage, furnishing also the jars and glasses. This is a fine response from these good people, and shows that they have the interest of the Home at heart. The congregation is also getting into the spirit of the Forward Movement.

NOTICE—The semi-annual meeting of the W. M. S. of Lebanon Classis will be held in St. John's Reformed Church, Lebanon, Pa., Saturday, November 1st, 9.30 A. M. and 1.30 P. M. The speakers at the afternoon session will be Mrs. John Lentz, of Milton, Pa., on "Young People's Work," and Dr. Charles E. Schaeffer, on the Forward Movement.

Communion services were held in East Vincent Church, East Vincent, Pa., Charge, Rev. J. M. Evans, pastor, October 5. This was the largest Communion of the present pastorate. Divine services were held in the evenings during the week. The accessions are nine—six by confirmation, one by letter, and two by re-profession. The duplex weekly envelope is used and the total offering was \$70.

At a well-attended congregational meeting at St. John's Church, Allentown, Pa., on October 22, it was decided to extend a call to the Rev. A. O. Reiter, of Pottsville, Pa., to succeed Dr. F. C. Seitz as pastor of that congregation. Elder M. S. Gabriel presided at the enthusiastic meeting, and the Parsonage Committee reported progress in the matter of finding a suitable site for a new parsonage.

Members and friends of Grace Church, Richland, Pa., attended a farewell reception to Rev. D. K. Laudenslager and fam-

ily, who will shortly leave for Schwenksville, Pa. Rev. Mr. Laudenslager leaves a host of friends in that community. During his pastorate of 9 years, the membership has greatly increased, a pipe organ was installed, and the Church was frescoed, carpeted and otherwise improved.

Mr. J. H. String, of Cleveland, Ohio, was one of the leaders in the Missionary Rally and Institute, under the direction of the Women's Council of Federated Churches, October 19 to 24, held in Epworth M. E. Church, that city. She conducted a demonstration class for junior leaders on "Call to Colors," and discussed "Mook" and "Seven Programs on Christian Americanization."

Holy Communion was held at Zion Church, Bethlehem, Pa., Rev. Dr. C. A. Butz, minister, October 12. Many members communed and five new members were received. This Church uses the duplex envelope. Similar services were held at Dryland, October 19. The offering was the largest in the history of the congregation, the amount being \$208. Two hundred and eight persons communed.

The annual Rally Day and a special demobilization service were held in Grace Church, Avon, Pa., October 12, Rev. Warren C. Hess, pastor. The large audience was deeply impressed with the splendid patriotic services which were in charge of Superintendent Isaac Knarr. The pastor delivered an appropriate address. The six young men from the congregation who answered the call of the colors have all safely returned home.

The ground-breaking service of Emmanuel Church, Rev. J. P. Bachman, pastor, took place at Sixteenth and Chew streets, Allentown, Pa., Sunday afternoon. Dr. E. E. Kresge made the address. The handsome new Church, with a frontage of 56 feet and a depth of 105 feet, will be constructed of Siesholtzville granite, with water tables and trimmings of Indiana limestone. The plans were drawn by Architect Ritcher.

The following resolution was adopted by the Eastern Synod and copies ordered sent to Senators Penrose and Knox: "Resolved: That the Eastern Synod in General Convention assembled, representing 371 ministers, 564 congregations and 138,242 communicant members with a constituency of a half million in Eastern Pennsylvania, respectfully petition the representatives of Pennsylvania in the United States Senate to support the ratification of the Treaty of Peace and the League of Nations, without amendments but with such interpretation as may be wise and as will not prevent the United States from entering the League of Nations."

St. Paul's Church Mission Band, Allentown.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it to-day.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

town, Pa., Rev. E. Elmer Sensenig, pastor, was reorganized and report an enrollment of 91, divided into six classes. Forty-nine are taught by those who were pupils in the first Mission Band, which was taught by the pastor four years ago. The books used are "Mook," "Friends of Ours," "Children of the Light-house," "Americans All," "Bearers of the Torch," and "Called to the Colors." Mission Study classes will also be organized.

There are said to be about 150 vacant charges in our Church. One way to help fill them is to use the men in the ranks of our ministry who have not recently been engaged in pastoral activities. We learned the other day from our friend, Rev. H. A. Frantz, 1013 Liberty street, Allentown, Pa., who has been in business for some time past, that he is ready to return to the work of the ministry and will be glad to serve a charge that may desire his services.

Harvest Home services were held in each of the three Churches of the St. James Charge, Littlestown, Pa., Rev. H. S. Shelley, pastor. The offerings totaled \$120 for local purposes. The Churches were finely decorated and liberal donations of fruits and vegetables were given to the pastor's family. The Holy Communion was observed in St. James Church, October 19, 100 communing. In addition to the duplex envelope offering, a liberal offering was given for apportionment.

On October 12 Salem Church, Louisville, Ky., Dr. C. F. Kriete, pastor, observed the annual Mission Festival, surpassing all previous records in attendance, interest and free-will offerings. The speaker was a son of the congregation, Missionary C. D. Kriete. In the evening all the Reformed Churches, of Louisville, combined in a farewell service in honor of Missionary Kriete, Rev. W. H. Sauerwein giving the address. The offerings of the day were over \$600.

J. Andrew Hartzell, a prominent resident of South Parkside, Pa., and father of Rev. Walter R. Hartzell, Walkersville, Md., died suddenly on Oct. 12 as he was planning to attend the evening service in St. Andrew's Church. While waiting for his evening meal and reading his Church paper, he sank back in his chair and died. He was a charter member of St. Andrew's Sunday School and congregation. Mr. Hartzell was 68 years of age, and, besides his widow, Mary Reiff Hartzell, he is survived by four sons and two daughters.

The editor of the "Messenger" spent last Sunday in Altoona, Pa. In the forenoon he filed the pulpit of Christ Church, Rev. Oswin S. Frantz, pastor, in the afternoon he addressed a Forward Movement mass meeting in Trinity Church, Rev. W. F. Kosman, pastor, and in the evening he gave an illustrated lecture in Grace Church, Rev. David Lockart, pastor. Dr. Leinbach had his first pastorate in Grace Church, and he was greeted by a crowded house. It was for him a day of happy fellowship with old friends.

The 14th anniversary of the Mt. Hermon, Philadelphia, Sunday School was observed October 5. There are 572 on the roll. The banquet under the auspices of the Adult Bible Class is scheduled for November 6. The consistory has named a committee of seven to have charge of the work of the gymnasium for this season. Dr. Leinbach, of the "Messenger," is to deliver a lecture on his trip to the Near East on November 26. It is gratifying to report that Miss Helen, the daughter of Dr. and Mrs. C. L. Alspach, who was so seriously ill, is rapidly improving.

Wednesday evening, October 15, was a big night for the men of St. James' Church, Allentown, and their ladies, when 90 in all left the Church and were conveyed by

automobiles to Guthsville Hotel, where they enjoyed a chicken and waffle supper. Addresses were made by A. L. Reinhard, Ralph Schatz, Esq., President Henry Reiff, of the Knights of St. James, and Pastor Joseph S. Peters. The musical numbers included a solo by Mrs. Joseph Berke-meyer, a duet by Mr. and Mrs. James de Groot, and a piano solo by Miss Pauline Schadt.

Rev. J. Philip Harner, of the Lovettsville, Va., Charge, reports Harvest Home services at Lovettsville September 7, with a tastefully decorated Church, a large audience, and an offering of \$65.08 for apportionment. Rally Day was observed October 5, and Holy Communion October 19, when nearly 100 participated. Offering for Classical apportionment, \$62.05. More than half of the apportionment is raised. The good sized Catechetical class meets every Friday. Forward Movement literature is regularly distributed by seven young ladies of the congregation.

Rev. Morgan A. Peters, who has been serving the Reformed Church, Kenton, Ohio, for the past four years, has tendered his resignation. It was accepted most reluctantly, following a meeting of the consistory which lasted for more than two hours. Rev. Mr. Peters has accepted the unanimous call sent him by Christ Church, Allentown, Pa. He expects to open his ministry in Allentown November 1. After that date his address will be 17 North Second street. Mr. Henry Claus, 355 Vine street, Kenton, Ohio, is secretary of the consistory.

The fall Communion in the Bethel Charge, Lebanon Classis, Rev. C. M. Risinger, pastor, were held as follows: Salem Church, September 28, 153 communed, 1 member added, offering for apportionment \$74.77; Zion's, on October 5, 169 communed, 1 member added, offering for apportionment \$204.52; St. Paul's, on October 12, 160 communed, 16 members added, offering for apportionment \$127.96; St. John's, on October 19, 53 communed, 1 member added, offering \$62.75; totals, 535 communed, 19 members added, offering for apportionment \$470.

Did you read the great articles in last week's issue by Drs. Newton, Hopkins, and Young? And did you start Mr. Ranck's fine account of conditions in France? You can't afford to miss the good things in the "Messenger" these days. Perhaps you also overlooked that Uncle Hez story with its homely philosophy. Look it up. After this annual Home Mission number with its call to patriotism, we shall visit you next week with an issue of extraordinary interest, our Children's Book Number, in which we are to have a number of fine articles of great value to home life.

The quarterly meeting of the Carbon County Consistory Association was held October 20 in Salem Church, Weatherly, Rev. Dr. A. M. Masonheimer, pastor. Rev. I. A. Raubenhold presided. George D. Armor was secretary. Fifty-seven elders and deacons were present, and Rev. S. E. Stofflett and five members of his Hazleton Consistory were present and added much to the success of the meeting. After an inspiring address by Rev. Mr. Stofflett, Rev. E. S. Noll gave an eloquent challenge.

WANTED

An Assistant Matron for Santee Hall, Bethany Orphans' Home. A woman of good health, good character, good house-keeping qualities and good tact in managing young girls. The need is urgent and the first well-recommended applicant will be appointed.

Rev. W. F. More, Superintendent.

Bethany Orphans' Home, Womelsdorf, Pa.

on the Forward Movement. Other clergymen who participated in the exercises were Revs. J. G. Kerschner, G. W. Royer and R. J. Freeman.

The annual fall Rally of the C. E. Society of St. Paul's Church, Allentown, was held last Sunday evening, and the Church was crowded. Wm. Sollday presided, and his reports showed that 20 members of the Sunday School teaching force and choir, and all the teachers of the Mission Band are members of the C. E. The Church orchestra of eight pieces assisted the choir in a special musical program. Addresses were made by F. M. Berkemeyer and the pastor, Rev. E. Elmer Sensenig, both of whom spoke on the "Forward Movement and the Young People." The County Convention is to be held in St. Paul's Church, December 4 and 5.

In the Somerset, Pa., Charge, Rev. E. F. Hoffmeier, pastor, the offering for Ministerial Relief was \$87.50 in Somerset, and \$14 at Lavansville. A complete regrading of the Sunday School in Somerset has been effected. The congregation is much concerned in an accident which befell Elder W. P. Hay on September 24, when he was struck on the head by a heavy piece of pipe which fell from a silo. It is sincerely hoped that this faithful officer of the Church will speedily and completely recover. A campaign to pay off the remaining mortgage on the Somerset Church has been carried on during the past few weeks.

The Lord's Supper was celebrated October 12 in the Saegertown, Pa., Charge, Rev. Charles R. Hartman, pastor, with a commendable proportion of the membership communing, and a liberal offering for apportionment. A Community Teacher's Training Class was recently organized with a teacher of Mercy Reformed School, herself a graduate of the course, as instructor. Pupils are enlisted from all the schools of the town, and a considerable interest is being shown. Good results are anticipated, and this unique undertaking is commended to other communities where a class in any individual school cannot be made a success. There is inspiration in numbers.

The Gideonites, the class taught by Elder Henry G. Siegfried in the First Church, Easton, Pa., were royally entertained on the evening of the 24th by Mr. and Mrs. Siegfried at their home, 1101 Washington street. Fifteen members of this class of 20 were in the national service. One of them was killed in France, one is still in the service, and the rest have safely returned. Six are now out of the city, but three new recruits, who were also service men, have been received. A delicious menu was served and all the boys as well as their teacher responded to toasts. The patronesses were Mrs. Dorothy Franklinfield, Miss Amy Genther and Misses Miriam and Mary Siegfried.

In spite of the inclement weather, a well-filled house greeted Mrs. Viola D. Romans, Corresponding Secretary of the Ohio W. C. T. U. of Columbus, who spoke in the Reformed Church, Carrothers, Ohio, Rev. G. W. Kerstetter, pastor, on the "New Democracy." The offering and pledges for the work she represented amounted to over \$31. The Sunday School also gave \$12 for the Dry Federation. The Senior C. E. Society gave \$10 to County and State work, and the Junior Society \$5. The Communion offering at Carrothers amounted to over \$40 for apportionment and famine relief work. At Chatfield \$12 was given. The apportionment at the latter place is paid in full. Through the Community Club a lecture course of four numbers has been secured. The Club has also guaranteed the money necessary for street lights as soon as electricity is available.

Trinity Church, Connellsville, Pa., Rev. I. G. Nace, pastor, has planned to celebrate its 20th anniversary November 9 to 16. Dr. Charles E. Schaeffer, of Philadelphia, will preach November 9 on "Help From the Sanctuary" and "Marching Orders From the Church." Dr. A. J. Heller, of Greensburg, Pa., first pastor, who organized Trinity Church on January 22, 1899, will preach on "Retrospection" on November 10; Rev. David Dunn on November 11, on the theme, "Says the Church to the World;" November 12, "The Church and Her Women," by Mrs. W. R. Harris, Morgantown, W. Va.; November 13, anniversary social; November 14, Dr. Paul J. Dundore on "Christ—Our Hope;" November 16, Professor T. F. Herman will preach on "The Foundation" and "The Consummation." In connection with this anniversary, it is expected to clear away the outstanding debt of \$1,400 on the Church.

Harvest Home services were held in St. Clair, Pa., Charge, Rev. E. F. Faust, pastor, in September. At Tuscarora, September 14, the attendance was large and offering for apportionment good. Fruit and vegetables, together with \$5, were sent to Bethany Home. At St. Clair and Broad Mountain the service was held September 21. Attendance and offerings were very good. Total offering at St. Clair was about \$90. All the Churches were decorated with fruits, flowers and vegetables. Holy Communion was celebrated at St. Clair October 5, and at Broad Mountain October 12. Rally Day was observed September 23. The attendance was large and promises better things this year. Mr. U. H. Nuss, of Trinity Church, Pottsville, delivered a very helpful address on this occasion. At a congregational meeting it was decided to increase the salary of the pastor to the amount of \$300 a year, beginning July 1, 1919.

Rev. Atvill Conner and family, of St. Luke's Church, Baltimore, Md., were most cordially greeted, on their return from vacation, at a splendid reception arranged in their honor by the consistory and Ladies' Aid Society. On October 5, Rally Day services were held in the congregation and Sunday School with fine attendance. Holy Communion was observed October 12, and the number communing was very gratifying, although the day was very rainy. Four adults were received into the fellowship of the Church, three by confirmation, one by re-profession. On October 15 a reception was given in honor of the 15 boys who were called into the service of their country, all of whom have returned save one, who made the supreme sacrifice and whose body lies buried in France. St. Luke's Church was glad to have part in providing for the Maryland Classis Memorial School building for Hoffman Orphanage, and has sent to the treasurer a check for more than \$100.

It St. Paul's Church, Mahanoy, City, Pa., Rev. George M. Smith, pastor, the fall Communion was celebrated October 12, a large number participating. A splendid free-will offering was given. A Welcome Home was tendered on October 17 in honor of the boys of the Church who served so valiantly in the various branches of the service. Addresses were spoken by Rev. George W. Hartman, Professor C. V. Smith, of the local congregation, and the pastor. The Social Committee of the Brotherhood Bible Class prepared a splendid "spread," to which all did justice. On October 19 Young People's Day was celebrated, the Church being decorated with autumn leaves and C. E. placards. Mr. Haines Reichel, newly elected Secretary of C. E. in Pennsylvania, made the main address. The C. E.'s of the local union, of which Pastor Smith is President, were invited. St. Paul's Church is abreast with the Forward Movement. A study and discussion group,

consisting of the Church Work Commission, visitors and others, will take up the book, "Money, the Acid Test."

Three Mission Study classes were recently organized in Trinity Church, Saxton, Pa., Rev. George A. Bear, pastor. The Group System is being used. Miss B. Wolf teaches a group of ladies, studying "The History of Our Church in China." Mr. H. Smith teaches "Tohoku" to a group of men. Mrs. G. A. Bear teaches "Miss Wistaria at Home" to the boys and girls. These classes meet every Wednesday night during the prayer meeting hour. The Catechetical Class meets the pastor at the same time. These four groups engage in a half-hour prayer service and then adjourn to their various class rooms, where these interesting subjects are studied. On October 22, 75 attended the prayer meeting and Mission Study service. This is 30% of the membership. A big Mission Study social is to be held December 3, and it is probable that at least 50% of the membership will be interested in Mission Study by that time. Rev. B. F. Campbell, lecturer and evangelist, will be in charge of a two weeks' evangelistic campaign, December 7 to 21.

The Reformed Ministerium of Harrisburg and vicinity held its regular monthly meeting in the First Church, Steelton, as the guests of Rev. H. H. Rupp. Rev. W. F. De Long presented the Forward Movement, which was enthusiastically received. A very helpful discussion followed, which proved that the members were entering into the Movement with a great spirit. The subjects for discussion during the year are as follows: "A Peace-time Thanksgiving Message," "Bolshevism," "The Incarnation," "Helps for Disseminating Church Literature," "The Outlook for the League of Nations," "Practice in Public Prayer," "The Church and the Labor Problem," "Social Work in the Country Church," "Regeneration," Book-review on "The Greater Task," "The Reconciliation of the Love of God with the Practical Aspects of Evil," "Some Essentials in Christian Education," "Church Problems," "The Rehabilitation of France and Belgium." Rev. R. E. Hartman is the president; Rev. H. S. May, vice-president; Rev. C. D. Rockel, secretary-treasurer.

A splendid Rally Day service was held in First Church, Philadelphia, Pa., Rev. Walter E. Garrett, pastor, October 5. It was a welcome to the home-coming soldier boys. Nineteen members of First Church were in the service of their country. The pastor gave the address of welcome. Two of the boys responded by giving their experiences. Sergeant John C. Donecker, who was in the 21st Regiment Engineers, was employed in the St. Mihiel and Argonne-Meuse drives. Private Irving H. Stearly, of the celebrated 28th Division, was gassed in the Chateau-Thierry battle. The offering for the day was given to the building fund. The superintendent distributed apples and pears, in the latter part of July, for this purpose. They were called in on Rally Day. One of the features of the program was the crushing of the fruit. The offering amounted to \$247.95 and has increased to \$264.10. About 250 were in attendance. Mr. Harry E. Hartman is the efficient superintendent of the Sunday School, and it was through his efforts the Rally Day service was successful. The Holy Communion was observed October 12, and, in spite of the rain, an encouraging proportion of the membership communed. The offerings were as follows: Benevolence, \$185.50; Current Expense, \$117.92; Building Fund, \$41.27; total, \$344.69. An interesting Pure Food Supper was given by the Ladies' Aid Society on October 20. The Young People's Association made their bow in the playlet, "Between the Acts." The men's or-

ganized class, "The Crusaders," have engaged Dr. Conwell to give his famous lecture, "Acres of Diamonds," November 29. The large mixed organized class, "The Good Samaritans," are getting ready for a giant rummage sale, November 28 and 29.

On Friday evening, October 17, a most delightful reception was held in the Sunday School rooms of Trinity Church, Mercersburg, when almost 200 members and friends of the congregation met in honor of their new pastor, Rev. Edward A. G. Hermann, and his family. Earlier in the day, while attending to some duties in the Church, the pastor had been unceremoniously ordered "to leave and stay away all day." The mystery was cleared when at 8 o'clock a committee rang the parsonage bell and asked Mr. and Mrs. Hermann and their daughter, Dorothy, to "come over." They were met at the door of the Church by several representative men and women who saw to it that they got through the crowd "without getting hurt." Then they were given positions in a receiving line in front of a background of beautiful flowers and autumn leaves, where one after another of the many men, women and children came to greet them and wish them Godspeed in their new work. A splendid musical program was rendered by Messrs. Hardman, Bareham and Collins, of the Academy. The program was presided over by Mr. Calvin A. Brown, a college class-mate of the pastor, who introduced Dr. William M. Irvine, Headmaster of the Academy, as the speaker of the evening. Dr. Irvine delivered one of his masterly addresses, in which he emphasized "the leadership of the minister." The pastor responded with appreciative remarks. The inspiring thoughts uttered by the speakers, the joyous enthusiasm of the people, the beauty of the flowers, the uplifting power of the music, all combined to create an unusual atmosphere from which came a spontaneous outburst of affection and appreciation practically expressed in the form of a gift to Mr. Hermann of over \$100. Nothing of this kind had been planned, nor even thought of, and was suggested by one who is not a member of the Church to a group of men who within a few minutes had the fund together. The presentation speech was made by the efficient treasurer of the congregation, Mr. J. M. Drumm, and the second "response" of the evening was made by the pastor, who hardly remembers a word that he said except "thanks," so completely was he out of breath and so completely was he "scared." Old Trinity, of Mercersburg, has wakened up, and the air is quivering with hope as the new pastor and his dear people join hands and touch hearts in the work to which God has called them.

Rev. Paul W. Yoh, of Pleasantville, read a paper on "Person of Christ" at the Reformed Ministerial Association, Philadelphia, October 20. The Association planned a conference on the Forward Movement in Grace Church, Philadelphia, October 27. On account of this conference, there was no meeting of the Association this week.

In connection with the celebration of the 60th anniversary of Christ Church, Philadelphia, a reception was tendered the members and friends of the congregation by the Ladies' Aid Society and the Guild, on Friday evening, October 17th. An address of greeting and congratulations was delivered by Rev. W. E. Garrett, of the First Church, the "Mother" Church, and resolutions of congratulation and good wishes were read from the official board of that Church. Rev. Rufus C. Zartman, D. D., pastor of Heidelberg Church, a "daughter" Church, also spoke, bringing a message of good will marked with frequent flashes of humor which were greatly appreciated. Other addresses were made by

Rev. A. P. Frantz, of St. Andrew's Church, who also brought the greetings of the Ministerial Association of Philadelphia; Rev. Dr. J. S. M. Isenberg, of Trinity Church; Rev. Dr. Matthew J. Hyndman, pastor of Covenant-Olivet Presbyterian Church, representing the neighboring Churches of other denominations. Rev. Dr. James Crawford, pastor emeritus, also spoke, briefly outlining the early days of the congregation's existence. Many prominent clergymen of the Reformed Church were present, including among them Revs. Jos. H. Apple, Cyrus J. Musser, U. C. Gutelius, Wm. E. Lampe, Rufus W. Miller, and others. Music and refreshments added to the good fellowship of the occasion. On October 19th, the anniversary was celebrated. The service was read by Rev. Dr. Chas. A. Santee, of Fort Washington, Pa., while the sermon was delivered by Rev. James Crawford, pastor emeritus, who served this congregation for over 32 years. In his sermon Dr. Crawford reviewed the history of the congregation in its beginnings, and told of its achievements. He also pointed out the fact that the Forward Movement in the Reformed Church marked a new era in the denomination in which he felt sure this charge would assume its full share of the work for the advancement of the Church. A great opportunity is offered to reach the unchurched masses, which will go far to bring peace to a restless world. He earnestly pleaded for a whole-hearted co-operation. The future, he declared, rested with the members, that "it is just what you make it," that it "grows out of the past and the present." In the afternoon, the Anniversary Rally Services of the Sunday School were held in the Church auditorium. Special music was rendered by the school. Addresses were delivered by Mr. George W. Waidner, Circulation Manager of the "Reformed Church Messenger," who pleaded for the Forward Movement; Miss Carrie Kerschner, Field Secretary of W. M. S., and Mr. Harry E. Paisley, of Trinity Church, Philadelphia, who upheld the value of Sunday School attendance for every member.

PRESENT CONDITIONS IN FRANCE

By Samuel H. Ranck

(Continued from last week)

For five years 40 per cent. of all the productive power of the civilized world has been engaged in destruction on the most colossal scale in history. Another way of stating this is to say that the equivalent of all the man power and productive energy of the whole world for two years out of the last five has been destroyed and that this destruction has been not only a destruction of property and the things that society needs daily for its normal existence, but vastly more important has been the destruction of life—many times the economic value of the property destroyed.

Do you realize the economic value of the lives of the people of this town—Grand Rapids? A few years ago I made a study of this subject, applying the principles of our industrial insurance companies, such as the Prudential and Metropolitan, and the governmental insurance schemes of England and Germany. The economic value of the lives of the people of this city is more than twice that of the assessed value of the property of this city. And let me say, by way of parenthesis, that I am convinced that much of the so-called social unrest is due to the fact that the governing bodies of the world have given vastly more concern to legislation in the interest of property than to the welfare of men and women. People are more important to this country, to any country, than property.

What has France suffered in this war? And in passing let me remark that England and some of the other countries have perhaps suffered as much or more so far as man power is concerned. Between one-fourth and one-fifth of the man power of France that was fit for military duty (and they took them as young as 16 years) is gone—killed or wounded so as to be a burden on society. Fifty-seven per cent. of all the men in the French army under 31 years of age were killed outright. I have gone through village after village Sunday afternoons and evenings, in the spring time especially, when all the hedges were aglow with blossoms and fragrant with sweet odors, when if ever a young man's fancy lightly turns to thoughts of love; but there were few or no young men to be seen. Nearly all had "gone west." Along the shady roads and in the groves, with dolmens and other remains of the ancient Druids that once inhabited western France and left so many of their monuments, we would pass groups of young people, six or eight women or girls, with only one or two boys—most likely soldiers home on furlough; for, remember, that as yet peace is not established for France, and in August she still had about a million and a half of men under arms. The war has taken away the chance of normal wifehood and motherhood for nearly two million women in France.

Five weeks ago today I was at Brest waiting for transportation to get back to the United States. In the afternoon we started to go to Morlaix, where there were still some American troops. On the way we stopped at Le Folgoet, where a great Church festival was in progress. Our chauffeur was a native of this part of the country, who at the age of 11 went to Canada with his parents. In August, 1914, he was working at a garage at Winnipeg, and on the 5th of that month he started for France to fight for her. Although gassed and wounded several times, he is still a most active and alert man. At Le Folgoet he unexpectedly met his grandmother, a woman of 77 years, bent and worn by hard toil, but with a very fine face, and he embraced her and kissed her in the French fashion—left cheek, right cheek, left cheek. I photographed her. She could not speak a word of French, only the ancient Breton language. But that woman, a real mother of France, gave 11 grandsons to the French army for the war, and six of them were killed and all or nearly all the rest wounded.

Go with me to some of the Churches in these French villages. Somewhere inside you will find a list of the names of the men from that Church who died for France—with the date of death and sometimes in Brittany the name given in both the Breton language and the French language. At Camours, a little village of about 60 houses 20 miles north of Vannes, in one of the beautiful national forests, I counted 147 names of men from that parish who died for France. At Landivisiau, near Morlaix, the summer home of General Foch, I counted in the Church the names of 155 men who died for France. At the Church at Plougastel, a Church whose spire one can see across the harbor from Brest, I counted 203 names from that Church of men who in this war died for France. And Plougastel is not so large as the village of Grandville—some 500 people at the last census.

The other day I counted the names of the boys on the monument in Fulton Street Park—the noble boys who died for America—for us—for you and for me. I counted 214 names. Had Grand Rapids suffered in this war as France has suffered there would be nearly six thousand names on the monument in Fulton Street Park. Had Grand Rapids suffered as some of the

rural villages of France have suffered—for the rural villages lost many more men than the cities where so many of the men were working in munition plants—there would be 20,000 names of the sons of Grand Rapids on a monument in the Park. Fathers and mothers, business men, em-

ployers of labor, think of France today in terms of sons and the men to carry on the industrial and commercial life of this city, with 6,000 or 20,000 names on a monument in Fulton Street Park.

(To Be Continued Next Week)

News of the Woman's Missionary Society

[Send Communications to Mrs. Harvey J. Troxell, 222½ N. 13th St., Allentown, Pa.]

CAMPAIGN NOTES

Extracts from Letters—Letters inquiring, letters reporting, are coming in every day. That there may be a realization of the extent geographically, and of the leadership concerning the Campaign, it has been requested that excerpts from some of the letters be given. From East to West, from North to South, there is the "Forward Movement" spirit. Already the effect of this group plan in forward steps for its own expansion is showing itself to be a preparation and cultivation for the larger Forward Movement of the Church. Like a garden, the people most carefully nurtured in instruction and training, yield the most and best quality of fruit.

From Prominent Officers—Mrs. Irvin W. Hendricks: "I am just home from the meeting of Potomac Synodical Society, and I am sure you would have been delighted if you could have seen how heartily the Forward Movement Campaign of the W. M. S. was endorsed at the sessions. The Executive Board and Classical presidents arranged the groups for the institutes, the northern group to be held in Pennsylvania, and the southern in Virginia, Maryland and North Carolina. The northern points are Zion, Nov. 12th; Carlisle, 13th; Mercersburg, 14th, and Gettysburg, 15th.

"I had our preliminary Classical group meeting this week. There was a large attendance and an enthusiastic session, largely due to the campaign of last year, when we added 419 members (Mercersburg). Because of the large additions last year, our increase in membership cannot be so large this year, but there is plenty of room for increase in the other two points of the campaign. We will hold our institute in Chambersburg."

Mrs. Lewis L. Anewalt: "Do you realize that this Forward Movement Campaign is leading the women of the whole denomination on to larger things?"

Mrs. C. A. Krout: "I am giving my whole time to sending out the campaign literature. Large orders are coming in every day, and the work is tremendous. We have ordered 80,000 Service Cards. At this rate it will take them, but I hope societies will not hesitate in sending for all they want. We can and must meet the demand of this glorious Forward Movement." (Send for sufficient to canvass all the women of your Church.)

Mrs. Edwin W. Lentz: "Tomorrow evening the women appointed to do the calling will have their meeting of preparation. There is a very good spirit among our women. I am sure you are hearing from the field, and know there will be a very general enlargement of the W. M. S. through this Forward Movement."

Mrs. B. B. Krammes: "I am giving my time for work in three Synods. This is indeed forward movement."

From the Synods—

Mrs. J. N. Naly, of Tipton, Iowa: "At our Synodical (Interior) we very thoroughly discussed the plans for the Forward Movement Campaign. We got State maps

and marked the towns where we had Churches and societies; I must say I was very much astonished at the result. I thought I realized something of our distances before, but I never knew how really great distance is here in our Synod. Because of this, we had to abandon the idea of having Classical institutes, for we knew that in Interior they would reach only a few societies. Mrs. Herbrecht and I have worked out the following letter, adapting the plan of the campaign to our conditions, and which we have sent to each local president in the bounds of Synod. We have also published our message in the "Herald" (Church paper west of the Mississippi), which goes into every family of the Synod. In addition, I have asked each Classical president to follow this up with a letter, and later we may send out another. (Campaign leaders wish it would rain Mrs. Nalys for forty days and forty nights.) The reports that have come to me have all been encouraging."

Mrs. F. G. Hay: "Count on Ohio Synod."

Mrs. B. F. Andrews: "You may rest assured that the W. M. S. O. S. will do her part; her very best in every way in this Campaign."

Mrs. S. L. Caylor: "As secretary of the Forward Movement Campaign organized by the Woman's Missionary Society of Ohio Synod, I am writing to tell you that in addition to the work done during the Synodical meeting, a special organization was effected consisting of Synodical organizer, secretary of Y. W. M. A., secretary of Mission Bands, all Classical presidents and Classical organizers, sixteen in all, and on October 15th met in the central portion of the State, Columbus, Ohio. All were present but one, who was detained because of illness. I do not think that I ever before was in a group of women so enthusiastic, and so solemnly in earnest as that group was. I believe it is the intention of every one of them to do to her uttermost without counting the cost of sacrifice to her. While we used our privilege of adapting your plan to our work, yet we followed instructions as closely as we could. It is going to mean stacks of work; for we have developed the possibilities of the plan to the limit in every department of our organization." (No denomination anywhere can excel this spirit.)

Mrs. L. W. Stolte: "Although I am entirely new to the place (new president of Southwest), I am writing to tell you in behalf of the Forward Movement; I called together my cabinet during the sessions of our Synod. We were all agreed that the plan submitted to us by the Educational Commission was a good one. Our places for institutes are Louisville, Ky.; Fort Wayne, Ind.; Indianapolis, and Terre Haute, Ind. The Classical presidents are following the points for the development of the Campaign in their territory. We have calls to go into unorganized territory. A pastor from Missouri Classis handed me an itinerary at the joint meetings of

Southwest, asking me to send some one into the field to organize. What shall we do? Who can go? Every minister of our Synod heartily endorsed the appeal for co-operation in our work. I feel quite encouraged in my new position, and believe that S. W. is entering upon a promising year."

Mrs. W. H. Causey: "As president of Potomac Synodical, I am submitting to you, according to your request, names of speakers for institutes; Misses Kerschner and Ammerman will tour our Synod, one place in the south is Woodstock, Va., Nov. 18; the others are not yet decided, but will inform you just as soon as I learn. Potomac has launched this Campaign so enthusiastically with the will to win. Affairs are shaping nicely, and we are hoping and praying for large returns. You have the report for northern group."

Mrs. Harry D. Hershey: "In Pittsburgh Synod we have every Classis provided, and the campaign is under headway. Mrs. Schucker, of Allegheny, has made elaborate plans for their institute. Everything is full of promise for splendid work."

Miss Ruth Nott, acting leader in Northwest Synod, writes that the work is under way. "I had a conference with each Classical president after they read the instructions. I set up a special letter for local presidents, which they will send out. We are going to carry out this campaign with institutes, but will defer our rallies until after the holidays, for then we hope to organize our Synod. Just before school opened, I made a ten-day trip into Iowa and spoke at six different places. The work was wholly unknown to the women there in the German Churches, but when I explained the purpose and methods of the W. M. S., it was well received. The pastors gave excellent support. Since then one Church has organized. I expect others to do likewise soon. It is hopeful for a Classical organization in Ursinus. I do not know if all this can be done before the triennial session at Reading or not, but I was truly surprised at the splendid reception that I was given everywhere."

Mrs. Gertrude Cogan Lyon: "I not only approve of the campaign plans, but feel sure they will bring large results."

Miss Carrie Kerschner: "What an opportunity this campaign is opening to me in my new work! I do so want to do this institute work well. I see the meaning of it all."

Mrs. W. U. Helfrich (president of E. Pa.) has issued a fine letter to keep in touch with the local societies. The high points, after refreshing the locals on definite duties, are: "The Forward Movement is on. You have a part in it. We must have your prayerful and enthusiastic support in making it a grand success. Bring a big delegation from your Church to the institute. Bring all of your departmental secretaries with you, who will be instructed from the Classical departmental secretaries. This is imperative. Don't let a single one fail you. This is going to be a great institute. Plan and pray for it. Don't miss it. Sickness ought to be your only excuse for absence."

First Church, Easton, is sparing nothing to do their part in making this an occasion long to be remembered. Mrs. Joseph H. Apple and Miss Anna Grim will be the speakers.

To meet the urgent demand, and because of the fact that copies of the pageant by Mrs. Evemeyer and of last year's service are exhausted, a new pageant has been prepared by Mrs. Zartman, entitled, "Abram's and Matilda's First Real Thanksgiving." Four characters are required for the rendering of this service. Copies may be obtained from Mrs. C. A. Krout, 240 South Washington street,

Tiffin, O., or the W. M. S. G. S., Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa. The price is five cents per copy, to cover printing and postage.

PROCEEDINGS OF EASTERN SYNOD (Concluded)

Two masterly addresses were delivered on Wednesday evening. Dr. Frank Mason North, of New York City, President of the Federal Council of Churches of Christ in America, spoke on "Federation a Principle and Method." Amongst other things he said that during this period while dreaming of Church unity and earnestly working for it, there was so much accentuation of denominational consciousness. There is a constant need of inter-dependence. Federation does not ask the Churches to give up their creeds, but it does mean work together for a common end and for the good of all.

The second address was delivered by Rev. H. M. J. Klein, Ph. D., of Lancaster, having for his subject, "The Forward Movement from the Standpoint of the Educational Institutions." Amongst other things he said: "I suppose it is my duty to show the relation of the Forward Movement to the 22 educational institutions in the Reformed Church. The institutions will give the Forward Movement strong and intelligent leadership. The 300 instructors and more than 3,500 young men and women are back of the leaders of this movement. On the other hand, the institutions ask the Church through the Forward Movement to take a vital interest in the work that they are trying to do. They say, 'Send us your boys and girls for the sake of the boys and girls.'" He made a strong plea for the promising boy and girl and appealed to the members of Synod asking the pastors and elders to keep in close touch with the young element in the Church.

Dr. Henry H. Apple, President of Franklin and Marshall College, addressed the Synod, telling them that the College has had a very good year. He spoke in highest terms of the present faculty. Prof. Howard Omwake, the new dean of the College, is a man of extraordinary qualifications. His addition to the faculty is considered a valuable asset. He made a strong plea for the various needs of the College, among them being a new athletic field and house, dormitories, a larger laboratory, an administration building and a larger chapel to meet the needs of the College. The report on Franklin and Marshall College showed that 295 students are enrolled this fall.

Dr. James I. Good, of the Central Theological Seminary, addressed Synod, telling a most interesting story of his visit to the battle fronts in Belgium and France. "The Bible phrase," Dr. Good declared, "that expresses my feelings as I think of what I saw is, 'the abomination of desolation.' The debris covered the street so thoroughly that it was only with great difficulty that we could at all locate the Church we were looking for. The people are living in stables, huts, anything that offers the slightest shelter or protection. It is more than likely that thousands will die this winter from exposure. During the bombardment at Rheims the Protestant people worshipped in champagne cellars. There still is constant danger because of the crippled condition of the buildings and falling walls." He found wonderful evidence of great love for the American people.

Dr. Good said Bohemia had sent a petition to Rome asking for the abolishing of celibacy, demanding that the Churches be governed by themselves instead of by the pope, and that the services be conducted in their own language and not in Latin. Synod gave a rising vote of thanks to Dr. Good for his splendid report and services rendered to the Church gratuitously.

The report on Theological Seminary, Lancaster, showed that the work was seriously interfered with through the war, but that things are looking brighter now. The \$150,000 endowment fund is fully subscribed and a great deal of it is already paid over. Howard and Benjamin Riegel gave \$10,000 as a memorial to their late father, Benjamin Riegel. Dr. J. C. Bowman, of the Seminary, made a strong plea at this juncture for a larger number of students.

Rev. Abner DeChant made an address in the interest of Mercersburg Academy. He stated that the school is in fine shape. \$30,000 of last year's receipts were put into buildings. There are 461 students enrolled this fall. Over 600 applicants had to be turned away; besides this there were no less than 1,000 letters inquiring as to the possibilities of entering the school. Over 5,000 boys have gone out from Mercersburg during Dr. Irvine's administration. Mr. Traylor, of Allentown, has promised an administration building for Mercersburg. A new chapel is to be built, a guest house for visiting relatives is also needed; but above all this, they are anxious for a larger endowment in order to continue to meet the wants of the institution.

The report of Home Missions showed that the Board had a very successful year. The net receipts were \$159,878, an increase of \$25,000 over a year ago. There are 28 Missions located in Eastern Synod now under the care of the Board. 155 Missions in all are taken care of by the Board, also 2 Jewish and 1 Harbor Mission. The Missions have a combined membership of 20,457 members and a Sunday School enrollment of almost 25,000 members. The Board now controls 671 Church Building Funds, aggregating a total of \$453,335.

The report on Foreign Missions set forth the fact that 10 new missionaries were commissioned during the year. The support of these missionaries is provided for by individuals and congregations. Rev. John Poorman has been elected assistant to Dr. A. R. Bartholomew. The greatest trial that came to the Board during the year was the loss by fire of the Middle School Building and dormitory of the North Japan College. The Japanese have already contributed \$50,000 towards the new building, which will cost approximately \$153,000. This amount will be raised amongst individuals. There will be no general appeal to the Church as a whole. The report makes an urgent appeal for more workers.

On Thursday afternoon Synod was conveyed to the Allentown College for Women, Cedar Crest, in automobiles provided by the pastor of Salem Church, Dr. Darms. The procession of automobiles passed all the Reformed Churches of the city, the Allentown High School, the Phoebe Deaconess Home, and thence to Cedar Crest. The particular occasion for going to Cedar Crest was the formal ground-breaking service for the new Alumnae Building. These services were very impressive. After a season of delightful fellowship, a luncheon was served by the A. C. W. to the members of Synod and many friends. Synod resumed its business sessions in Salem promptly at 6.30.

Dr. Rufus W. Miller spoke on the work of the Publication and Sunday School Board. He says the work is in a flourishing condition, although there were many disadvantages and hindrances to contend with during the year.

On Thursday evening, Rev. A. R. Bar-

CHURCH FURNISHINGS



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Bartholomew, D. D., Secretary of the Board of Foreign Missions and President of Eastern Synod, made an address on the subject, "The Message for the New Day," and Prof. Paul Gerhard, of Sendai, Japan, spoke on "Our Educational Work at Sendai." Both of these addresses were brim full of information and proved very helpful and inspiring.

Synod adjourned on Thursday evening after the regular evening program had been rendered. Next meeting of Synod will be held in Trinity Church, Norristown, Rev. E. Wilbur Kriebel, pastor, October 18, 1920.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

Getting Them Cheaper

Just now a message came from the shoemaker to the effect that leather shoe strings, while they might wear better, would be too dear at the present price of leather, but that he thought he knew a way of getting shoe strings cheaper than what we had been paying for them.

We all are on the lookout for getting things cheaper. We used to buy the best cows for \$80. Now we must pay at least \$180 for a satisfactory cow. We need a few good cows and we cannot wait much longer for getting them cheaper.

Dairy feed used to be about \$30 a ton; now it is \$80, and it takes a lot to keep up our all too meagre milk supply. Who can blame us for cherishing the hope that we may soon be getting it cheaper?

But to return again to shoe strings. We used to buy them for less than \$2 a gross. Now we must pay \$5 a hundred even for an inferior quality. The quality that we used to get is now \$10 a hundred. "Too much," do you say. We know it, and we are not at all averse to getting them cheaper. May be you can send us a lot.

It takes a great many. The matron told me of a boy who requires a new pair each week. And, by the way, another matron told me of a girl who wore out the soles of a new pair of shoes in less than three weeks. We do not wish them to be any poorer, but we surely ought to be getting them cheaper.

Let the shoemaker do his best. I will



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do the same. And may we have speedy and large success not only with shoe strings, but likewise with a great many other things in "getting them cheaper." Meanwhile let the children be as careful

as possible and let all our friends take note that it will take a larger offering than last year in order to keep us going with reasonable comfort until we will be "getting things cheaper."

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Third Sunday before Advent. November 9, 1919

PETER'S GREAT CONFESSION

Matthew 16: 13-24

Golden Text—Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matthew 16: 16.

Lesson Outline—1. A Great Confession. 2. A Great Commission. 3. A Great Consecration.

Jesus was approaching a crisis in His career. There was an increasing opposition of the scribes and Pharisees. Even the common people were beginning to forsake His ministry. The multitudes still followed Jesus, but they did not respond to His teaching. Rejected alike by the rulers and the people, it became apparent to the Master that His Galilean ministry was practically at an end. Our lesson marks the turning point in His life. After Peter's memorable confession Jesus steadfastly faced the inevitable end. The predictions of His impending death became more frequent and less veiled than before. His public acts were few, and His teaching was confined to the inner circle of His disciples.

I. A Great Confession—Jesus was not solicitous about the opinion of men, yet He was anxious that His exalted character and divine mission should be clearly understood. Hence, while sojourning near Caesarea Philippi, in the territory of Herod Philip, He asked His disciples, "Whom do men say that I, the Son of Man, am?" Their reply showed that, then as now, men were much perplexed by the towering personality of Jesus. They felt instinctively that He was other, and more, than ordinary men, but their estimates varied widely. They sought to identify Him with the Baptist, or one of the great prophets of former times.

The Master then asked the disciples for their own opinion. "But whom say ye that I am?" Did they share the popular ideas, or had their closer intimacy with Him led them into a deeper insight and better appreciation of His majestic personality? It was a critical moment when Jesus put His followers to that test. In a sense, the future success or failure of His cause depended upon their loyalty to Himself. Peter acted as the spokesman of the twelve. He said, "Thou art the Christ, the Son of the living God." His answer was a clear recognition of the unique greatness of the Lord. It exalted Him as the Christ, the anointed one, whom God had sent to establish His kingdom.

Jesus accepted Peter's great confession and bestowed words of warm praise upon the ardent confession. It is safe to infer that our Lord heard Peter's ringing confession with a feeling of profound relief and gratitude. At that time of sifting, when many fell away from Jesus, this small band of loyal disciples understood Him. Even they saw the truth dimly. They still had much to learn concerning the

King and the spiritual nature of His kingdom. But their knowledge of Christ was sufficient to serve as a real foundation of the coming Church.

Therefore, Jesus called Peter "blessed," and said, "Thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it." The rock upon which Christ promised to build His Church was neither the man nor his confession. It was Peter, the confessor. Such spiritual insight as that love-filled disciple manifested underlies the very existence of the Church, and conditions its continuance as an effective institution for promoting the kingdom of God among men. The Christian Church consists of personalities like Peter, of men who share his experience and conviction that Christ is the Son of the living God.

Well did Jesus say to Peter, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." The eye of flesh saw in Jesus a man of waning fortune, doomed to speedy and utter failure. No one, reasoning from material premises and measuring Jesus by worldly standards of success, could have arrived at Peter's conclusion. It required spiritual perception to see in this poor, itinerant Galilean prophet God's anointed one, sent for the redemption of mankind; and to regard His sacrificial career as the establishment of the kingdom of God upon earth.

The Lord still confronts the whole world with the question, "Who say ye that I am?" And the opinions about Him still vary as much as those reported by the disciples. But Peter's great confession has stood the test of time. In later ages men have elaborated Peter's simple confession. They have defined and explained the majestic personality of Christ in metaphysical terms which far surpass the understanding of man. But through them all shines the original conviction, as voiced by Peter, that Christ is the Son of the living God. That conviction is the bond that unites Christians of all the ages. It means that in Christ they see a revelation of God, and that through Him they find redemption. It is a conviction not wrought by logic, nor taught by theology. It rests upon personal experience. It comes only to those who become His humble disciples; learning His truth, emulating His spirit, sharing His work.

II. A Great Commission—Peter had made a great confession, and now Jesus gave him a great commission. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Later, a similar commission is given to all the disciples (Matthew 18: 18). These men had found the Christ, and now He made them His missionaries. They were to hold places of great responsibility in the new spiritual community which He had founded. They held the key, as it were, which locked and opened the kingdom of heaven to men. That key was the truth which Christ had revealed to them. They wielded it when they proclaimed the gospel, as

God's power unto salvation.

Thus the disciples opened the gates of the kingdom of heaven to their contemporaries. They pointed men to the way of salvation, with words and deeds. And they helped many to find it. And thus, through the ages, the Church has exercised spiritual authority. It has proclaimed the gospel. And as men receive or reject it, they are loosed from sin or remain in its bondage. Sometimes the Church has misconstrued the great commission. It has exercised ecclesiastical authority. It has used external force and carnal weapons to establish the reign of God. Sometimes the Church has abused the great commission. It has used its great power to bind truth and to loose error. But these ecclesiastical sins belong largely to the past. We see very clearly today that the authority of the Church is spiritual. It is the authority inherent in the truth which we proclaim.

III. A Great Consecration—The noble confession of the disciples, through Peter, prepared the way for a difficult and solemn lesson. The Master deemed their hearts and minds sufficiently fortified, by their living faith in Him, for the great tragedy of the cross. That is the most difficult of all lessons. Hitherto the Lord had said but little about it. But now He proceeded to speak in unmistakable language about His impending suffering and death. That was the cost of His Messiahship. The way of the cross was the path to His crown. All His life He had trodden the way of the cross, in humble service and self-denial. And now that way of sacrificial and redemptive love led Him to Calvary. There He would make the supreme sacrifice.

Peter was unable to understand the necessity of such suffering on the part of Christ. It did not seem to belong to the role of the Messiah, as he pictured Him. But his blind remonstrance was met by a severe rebuke. Peter was now playing the part of a tempter to self-indulgence. And the Master's reply to Him was precisely the same that He had made to Satan, at the beginning of His redemptive ministry. Now again, near its end, Peter wanted to show Jesus an easier path to crowns and kingdoms than the path of service and sacrifice, even unto death. But the Lord said to him, "Get thee behind me, Satan."

And from rebuke the Master proceeded to instruction. He said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The cross was a divine necessity for them no less than for Himself. It was the cost of true discipleship as well as the cost of His Messiahship. There is only one path for Christ and for Christians. That is the path of the cross. It alone leads to the crown.

There are still many disciples who share Peter's blindness. They are ready to confess that Jesus is the Christ, the Son of the living God. But they are not ready for the great consecration. They want the crown of salvation without paying the cost of service and sacrifice. But the word of Jesus stands unshaken forever. To follow Him means denial of self. Genuine discipleship means vastly more than the exulting confession that Jesus is the Christ. It means personal fellowship with Him in His service and sacrifice for the establishment of God's kingdom.

A LITTLE STORY FOR THE LESSON

(November 9)

By Gertrude Cogan Lyon

"Thou art the Christ, the Son of the living God" (Matt. 16: 16).

A missionary up North was preaching to some Indians on the need of surrender

to Christ. An old chief sat among the hearers. The missionary was telling how Jesus had sacrificed His life on the cross for men, and as he spoke, presently the old chief arose, stepped to the front and laid down his tomahawk before the missionary.

"I give my tomahawk to Jesus Christ," he said, and sat down.

The missionary went on, not seeming to notice this, and drew picture after picture of the love of Christ for us and His desire for our love. Rising again from his seat the chief came forward and laid down his blanket.

"I give my blanket to Jesus Christ," he said, and again sat down.

Again the preacher went on, telling how God had sacrificed His only begotten Son whom He loved, giving Him up to die for our sake. Another time the chief arose, this time disappearing from the tent. He returned with his pony, tied him to a stake at the door, walked up the aisle, and, facing the missionary, said:

"I give my pony to Jesus Christ." Once more he sat down.

Still the speaker continued, pouring out the message of God's love, picturing to their minds the suffering, pleading Saviour. They all listened in deep earnestness. At last the old chief arose for the last time. Walking to the front of the tent, he knelt down before the missionary and with trembling lips and tears running down his bronzed cheeks, he said:

"I give myself to Jesus Christ."

Yes, this is no thought system that we preach, no science, not even a theology. This is the Christ, the Son of the living God, whom any man, cultured or untutored, can behold, can understand, and feel, and believe; and, believing, have joy forevermore!

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

November 9th. How to Avoid Failure.

Josh. 1: 1-8

This subject is put in the negative doubtless to awaken greater attention. Failure is so thoroughly feared and dreaded by all that every effort is being put forth to escape it. There are, however, some things worse than failure. A man's business may fail; the project which he contemplates may not succeed; the goal which he has set may not be reached. But the man himself must not fail. If he fails it is far worse than if his business fails. His ideals, purposes, motives and ambitions must not be allowed to fail. There have been many instances, particularly in God's Word, of men who were failures. They actually became castaways. Paul had a constant dread lest after he had preached to others he himself might be a castaway. Esau, who sold his birthright for a mess of pottage, was a failure. Saul, the King of Israel, who was self-willed and impetuous, was a failure. Demas, who so loved this present world that he forsook Paul and the cause of Christ, was likewise a failure. Judas, who went and hanged himself, was a failure. The highway of life is littered with men and women who have been failures—who are castaways, who defeated their own best purposes in life. The tragedy of their lives should be a constant lesson for us. They should constantly remind us of our own failings and shortcomings and should spur us on to overcome those things that would drag us down.

In order to avoid failure there are a number of factors that should be considered. One of the principal ones is that of **reserve**. This is a wonderful asset in

life. There are crises coming in every life; in one's business, in one's financial affairs, when all the powers of our being are put to a test. It is then that we must fall back on our reserve fund. This is true with reference to the physical side of men; to avoid failure in health reserve vitality is drawn upon. If we have laid up a good store of health and vigor we may draw upon the same when the need arises and we will be able to sustain ourselves. The same thing is true in the educational world. If we lay in a good store of knowledge, fill the mind with ideas and truth, when the crucial moment comes we have a reserve supply which will prevent us from failure. So if we want to guard against possible failure we must prepare for it long in advance. We will never be able to avoid failure if we do not anticipate the possibility of it and fortify ourselves against it.

Second, well-timed action. Failure in life often comes because we miss our opportunities. We do not take advantage of favorable times and seasons which present themselves. We may be either too early, as Saul was when he rushed in and offered the sacrifice before the time, or we may be too late, like the foolish virgins when the door had been shut. There are critical moments in life when well-timed action counts. Timeliness is an indispensable factor in avoiding failure.

Third, recognize essentials. Much of the failure in life is due to the fact that people spend their time and effort largely on trivialities. They fail because they exhaust themselves on things that don't count and are not worth while. Long ago a servant was set in watch over a king, and all of a sudden the king disappeared and the servant gave as his excuse these words: "While thy servant was busy here and there he was gone." This servant was so engrossed in matters that were not directly bearing upon his task that he frittered away his time and lost his man and his opportunity. He missed the real purpose for which he was put on guard, and yet he had made himself very busy. There are certain essentials in life that must be observed. These are mentioned in our Scripture lesson for to-day. They are spiritual and religious elements. The path of success was clearly mapped out for Joshua in these words: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous and then thou shalt have good success."

Fourth, plan a positive, constructive program. Do not think of failure. Assume that you are going to succeed. Take the attitude of victory; suggest success to yourself. There is more in this matter of suggestion than some people imagine. There is a great deal in having the proper frame of mind, for, after all, much of the success or failure in life is an attitude of mind.

Fifth, know yourself. There are certain things which you can do. There are others which you cannot do. Find out the things for which you are best qualified. Renounce those which lie beyond your province. Apply yourself diligently. There are many rules in life intended to make for success. Some of them are good; others are not so good. Most of the success or failure in life ultimately depends upon the person himself.

"Do good, my friend, and let who will be clever;

Do noble things, not dream them all day long;

And so make life, death, and that vast forever,

One grand sweet song."

Got 117 Eggs Instead of 3

Says One of Our Readers



One of our readers says, "More Eggs" increased my supply from three to 117 eggs." Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. 400,000 chicken raisers have used "More Eggs" with wonderful results. Why not you?

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Profit by the experience of a man who has made a fortune out of poultry. A million dollar bank guarantees your money back if not absolutely satisfied. "More Eggs" will double this year's production of eggs, so if you wish to try this guaranteed profit-maker, write E. J. Reefer, poultry expert, 9107 Reefer Bldg., Kansas City, Mo., for \$1.00 package of "More Eggs" Tonic.

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I received your "More Eggs" Tonic and found it was a great Godsend. I was only getting 12 eggs a day, and now I am getting 50 per day.

MYRTLE ICE, Boston, Ky.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

I have fed 2 boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs.

MRS. H. M. PATTON, Waverly, Mo.

\$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one \$1.00 package and have sold over \$200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

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Every day counts! Send the coupon to-day for a full size package of "More Eggs" Tonic. Order now and start your hens making money for you. You run no risk. A Million-Dollar Bank will refund instantly if you are not entirely satisfied. Profit by the experience of a man who has made a fortune out of poultry. Act NOW. Just put a dollar bill in with the coupon. Send for this bank-guaranteed egg producer and profit-maker NOW. Today!

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NEWS OF THE WEEK

GENERAL COMMENT

Naval Disarmament—The question has often been asked, Will England take her own medicine in the matter of disarmament with respect to her navy? It is understood that one of the great objects of the League of Nations is to bring to the world a relief from the burden of armaments on land and sea. There is hardly a doubt that the new conditions will apply to the British Navy and there is evidence of such a probability already at hand. Unofficial word comes from London that a radical reduction in the British naval force is soon to take place.

Before the war her naval force consisted of 115,000 men. This number is to be reduced to 50,000. The British Marines is to be reduced from 18,000, the pre-war number, to 10,000. With the destruction of German sea power England will have no excuse for spending vast sums of money to keep her navy up to the pre-war standard, and there is no probability that she will do so. No other country except the United States can become a rival to the English on the sea, and we have no desire to run her a race in building warships.

The fact is, we have already made a significant change in our program. Since the armistice was signed our shipbuilding program has lagged. In 1916 Congress voted to build ten great battleships. Only four of these have ever been started, and it will be several years before they will be finished. There is much doubt as to whether the remaining six will ever be built. There is little doubt that in the course of a few decades the saving of vast sums of money through disarmament will go far toward balancing the financial losses caused by the war.

The Trans-Continental Flight—It was certainly one of the most remarkable if not the most remarkable air flight since the invention of aeroplanes when last week a number of flyers crossed the continent from the Eastern seaboard to San Francisco and returned. The winner in the race was Lieutenant Maynard, a theological student in a Southern seminary. But the record for the shortest time in actual flight was won by Lieutenant Pearson, who was in the air making the round trip only 48 hours, 37 minutes and 16 seconds.

It must be remembered, however, that but few of those who actually started succeeded in making the great flight. Sixty machines started in the race, but the majority of them never reached the Pacific Coast, to say nothing of their return from the coast. Moreover, seven of the men lost their lives before reaching the Pacific Coast, and two others were killed while preparing to make the start from the East.

It is clear to be seen that flying has by no means been made safe even for the most expert flyers, and it is a serious question whether Congress should attempt at this time or in the near future to establish mail air routes for long distances.

Some time ago Representative Kahn, of California, introduced a bill in Congress providing for aerial transportation of mail across the continent. A high postal official made a statement recently that the Government will extend the air post to San Francisco by next spring. In view of the fatalities of the recent trans-continental flight thoughtful people will question whether we are ready for anything of that sort. This flight was in a sense official, and the men were all army flyers. There is no doubt that the machines in which they flew were of the very best made and that the men themselves were thoroughly trained. Yet with these fatalities in spite of the excellent preparation, it would seem that the art of flying is not yet perfected sufficiently to undertake so pretentious a service as provided for in the Kahn bill.

French Thrift—Before the war it was well known that the people of France were the most thrifty in the world. The French farmer with his six or eight acres would keep his family in comfort and save money to lend his government. The following editorial from the "Pittsburgh Gazette-Times" illuminates this subject: "That the French people are living up to their traditions for thrift is demonstrated by a report just issued on their government savings banks. Last year, when we were told that the nation was 'bled white' and was groaning under the heavy burden of war debt, the deposits in these banks increased 340,000,000 francs. The gain in the first nine months of the present year, however, has been no less than 750,000,000 francs, and the total now approximates 4,330,000,000 francs. French men and women long ago formed the habit of investing in their own government's funds, and before our Liberty Bond campaigns set a new record the French people were numerically the largest government bondholders in the world. The unprecedented gain in deposits is despite the continued manifestation of this investment trait, which is proved by the statement that the French Government is still selling treasury bonds at the rate of a billion francs a month. The exhibit also seems to refute the theory that the high cost of living and the new spirit of reckless spending caused by the war had destroyed the admirable trait of the French people as a whole, whose individual budget system is conducted on the principle that between income and outlay there must always be a balance of reserve available for the proverbial rainy day.

NEWS ITEMS

King Albert of Belgium and his Queen

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and their young son Prince Leopold, aged 17, are meeting with great receptions in their visits to the American cities. On Thursday of last week the King received the title of LL. D. before a great throng in Pittsburgh, conferred by the University of Pittsburgh.

The leading railroad officials of the country are putting forth the claim that it will be necessary to increase the freight rates in order to make ends meet in railroad finance. They are anxious to have the increase decided on before the roads are handed back by the Government to the private companies.

Premier Lloyd George of England suffered a serious defeat in Parliament on Thursday of last week, but it is not known yet whether it will cause a change in the Cabinet or a dissolution of Parliament.

A bill has been introduced into Congress appropriating \$5,000,000 for the purpose of bringing back the bodies of our dead soldiers now buried on French soil. It is said, however, that the French Government and people are not at all favorable to this move.

The sugar shortage through the country has become acute and is felt in all parts. It is believed that great stores of sugar are hidden away in New York and sleuths have been employed to find these stores if they exist.

A bill has been introduced into Congress the purpose of which is to establish an official Government training school for foreigners arriving in this country as immigrants. It is believed that such a school will be very useful in keeping these people out of the hands of the radical agitators.

The Presbyterian Synod of Ohio, which met recently at Athens, passed a resolution by unanimous vote calling upon the United States Senate to ratify the treaty, including the League of Nations.

A drop in the cost of pork, the greatest for several years, took place in Chicago last week. It is believed that the cause lies in the fact that farmers in order to save feed are reducing their live stock.

An earthquake shook the city of Rome, Italy, very perceptibly on two occasions last week, but no loss of life is reported.

The Government has decided on a raise of salaries of postal employees throughout the country. The aggregate amount required for such a raise will reach about \$40,000,000.

In Chicago an "Old Clothes Society" has been organized. The purpose of it is to combat the high cost of living by refusing to buy new clothes until the old has been more fully worn out than has been their custom hitherto. The members intend forming such societies in many cities.

Mexican bandits have kidnapped W. O. Jenkins, an American consular agent, and are holding him for a big ransom. The President of the Mexican Republic is doing his best toward finding the American and arresting the criminals.

REV. CHARLES SAMUEL WIEAND

In Memoriam

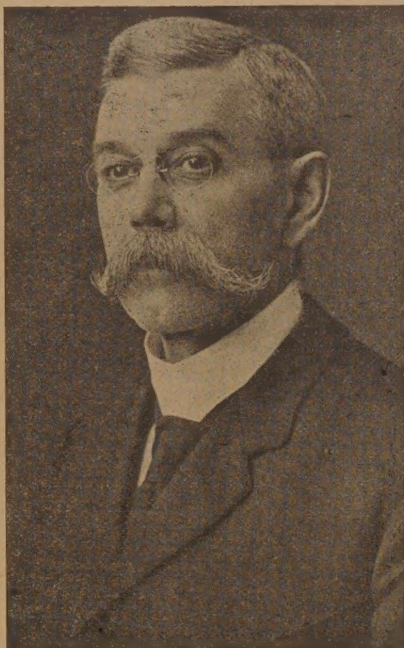
The Rev. Charles Samuel Wieand, who departed this life on October 7, at his home, 4615 Sansom street, Philadelphia, was born at Old Zionsville, Lehigh County, Pa., February 28, 1848. His parents were Charles W. and Susan (Krauss) Wieand. He was baptized by the Rev. Daniel Zeller and confirmed by the Rev. C. Z. Weiser, D. D.

He attended the village public school and later the old Allentown Academy, after which he taught public school for one term. He prepared for college at Freeland Seminary, now Ursinus College, and entered Franklin and Marshall College in

the fall of 1870, from which institution he was graduated in 1874. Later he received the Master's degree from the same institution.

In 1875 he founded Perkiomen Seminary, at Pennsburg, Pa., which school he conducted for a period of nine years, during which time he also prepared himself for the ministry under the direction of the Rev. Dr. C. Z. Weiser.

He was licensed by the Classis of Goshenhoppen in 1880. In 1883 he was ordained by the same Classis and installed as pastor of the Chestnut Hill congregation in Lehigh County, which congregation he served for one year, while still principal of Perkiomen Seminary. During part of this time he also supplied the Zion's congregation of Pottstown, and in 1884 accepted a call from that congregation, removed to Pottstown, and was installed as pastor of the Zion's Charge.



Rev. Mr. Wieand

After a service of twenty-four years in this charge he retired, as he thought, from the active ministry. But during the five years following he served almost constantly as supply pastor of three vacant charges, the Schwenksville and the Great Swamp-Chestnut Hill charges in Goshenhoppen Classis, and the Shenkel Charge in Philadelphia Classis, and in 1913 he accepted a call from the Shenkel Charge and was again installed as a regular pastor. After serving in this charge as supply and pastor for a period of five years he resigned in 1917 and removed to Philadelphia.

Rev. Mr. Wieand was the Stated Clerk of Goshenhoppen Classis for more than 25 years, and its Treasurer for 14 years, and he frequently represented his Classis and General Synod. He assisted Dr. James Crawford as Vice-President of Eastern Synod when the latter was presiding officer of that body. As preacher and teacher Rev. Mr. Wieand rendered a faithful and beautiful ministry. This modest, unassuming gentleman was held in high esteem by his brethren, who recognized his sterling worth and the nobility of his spirit. Faithful, earnest, dignified, kindly—he was a man of exceptional poise, who spoke by example and precept for the Master he loved and served.

On the 1st day of July, 1875, Mr. Wieand married Miss Leonora M. Sell, who died on November 10th, 1916. Of their children two daughters remain, Irma C., a member of the faculty in the West Philadelphia High School for Girls, and Helen

E., wife of the Rev. Samuel V. Cole, President of Wheaton College, Norton, Mass.

Funeral services were held on Thursday evening, October 9, at the Oliver H. Bair Building, Philadelphia, and at the New Goshenhoppen Reformed Church, East Greenville, Pa., on the next day. In Philadelphia the service was read by the Rev. Robert O'Boyle, Dr. James Crawford made an address, Dr. C. B. Alspach brought the tribute of Philadelphia Classis, and Dr. Samuel R. Bridenbaugh made the closing prayer and pronounced the benediction. At East Greenville, where members of the faculty of the Perkiomen School acted as pall-bearers, Dr. L. K. Evans presided; Rev. J. Hamilton Smith, of Pottstown, preached the sermon; Rev. C. M. deLong assisted in the service, and the Rev. Mr. Gottschall brought a tribute from the Perkiomen School. The burial service was read by the Rev. J. Hamilton Smith.

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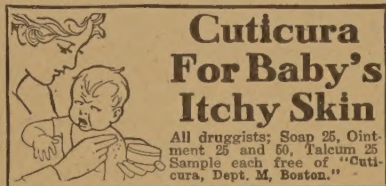
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FIFTY leaders in the field of reform and religion from various parts of the world will speak at the World's Christian Citizenship Conference to be held in Pittsburgh from November 9 to 16, inclusive.

A committee of 150 of Pittsburgh's most prominent citizens have the local arrangements in charge, and the permanent staff of a dozen experts connected with the National Reform Association, under whose auspices the conference will be held, is devoting itself exclusively to the task of setting up the program.

Nine important international commissions of nine members each have for two years been preparing reports on world-conditions dealing with Capital and Labor, Intemperance, Immigration, World Peace, Mormonism, The Family, Social Purity, Public Education and the Lord's Day. These reports will be submitted to the conference by their various chairmen and

the delegates will discuss them, taking such action as may seem best.

It is felt by the promoters of this important conference that the war has forced upon the nations of the world, certain great social problems, the solution of which depends primarily upon intelligent discussion.

It is for this purpose that this great "town-hall" meeting or conference will be held in the Syria Mosque—the largest convention hall in Pittsburgh.

Already the indications are that nearly fifty nationalities will be represented by delegates at the Pittsburgh Conference, among whom will be men and women of note who have many important accomplishments to their credit.

Among the subjects to be discussed will be the following: "The Antidote for Bolshevism," Hon. Charles Evans Hughes; "The World To Be," Dr. Henry Van Dyke; "The Federation of

Nations," Dr. Charles E. Jefferson; "Righteousness in International Relations," Nicholas Murray Butler; "The Moral Element in Public Education," U. S. Commissioner P. P. Claxton; "Christianity and Socialism," Hon. Henry W. Temple; "Conservation and Social Justice," Hon. Gifford Pinchot; "The World Conscience," Dr. Charles F. Wishart; "The Prince's Peace," Hon. Frank J. Cannon; "National Religion," Henry Collins Minton, LL.D.; "Woman's Place in Public Life," Mrs. Ella A. Boole; "Christian Ideals in Official Life," Hon. Arthur Capper; "The Family and the State," Bishop William M. Bell.

The conference will be open to the public and to delegates from Christian organizations of every character, in any part of the world. Programs and further information will be sent upon application to the National Reform Association, Pittsburgh, Pa.